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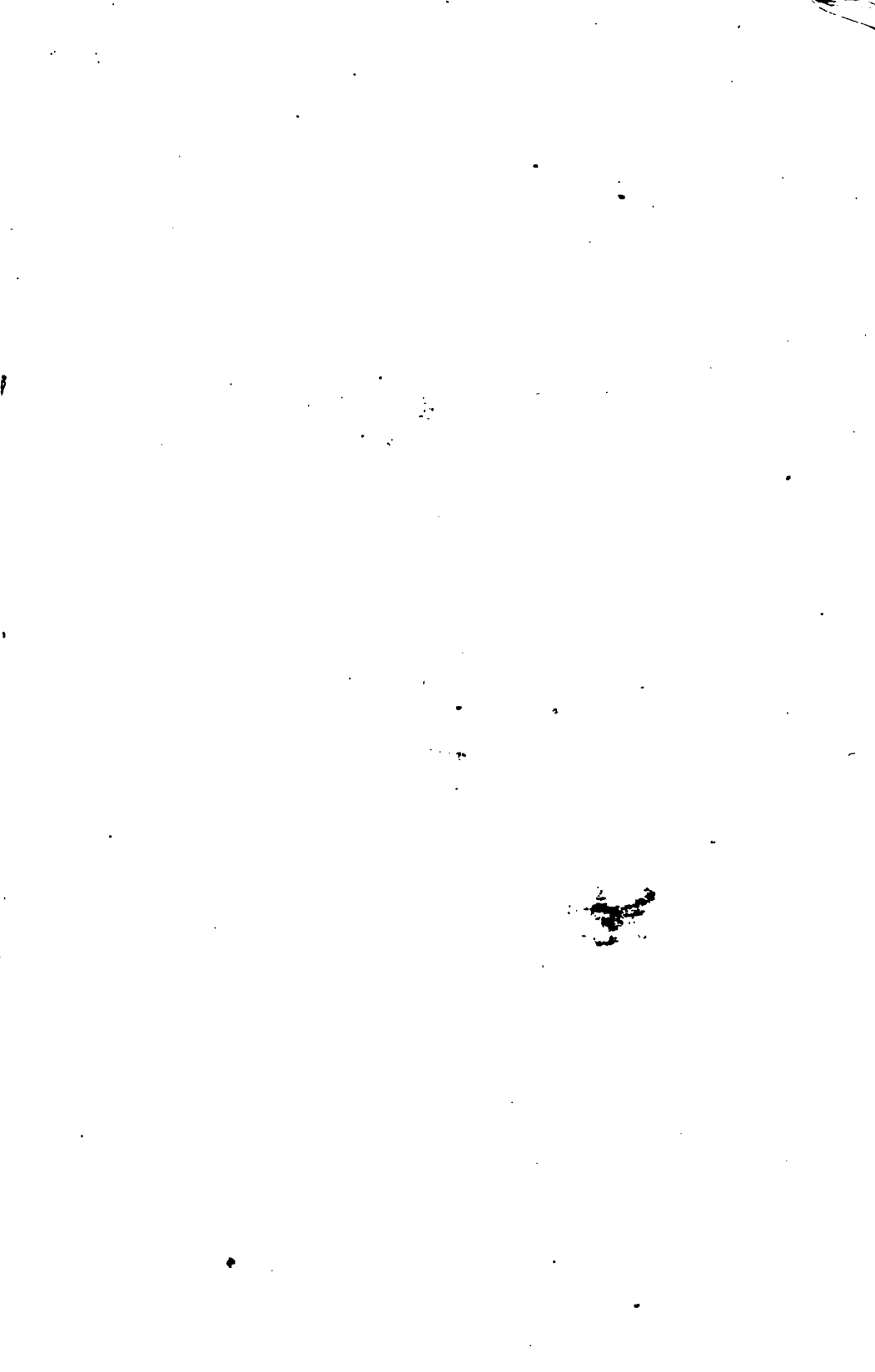
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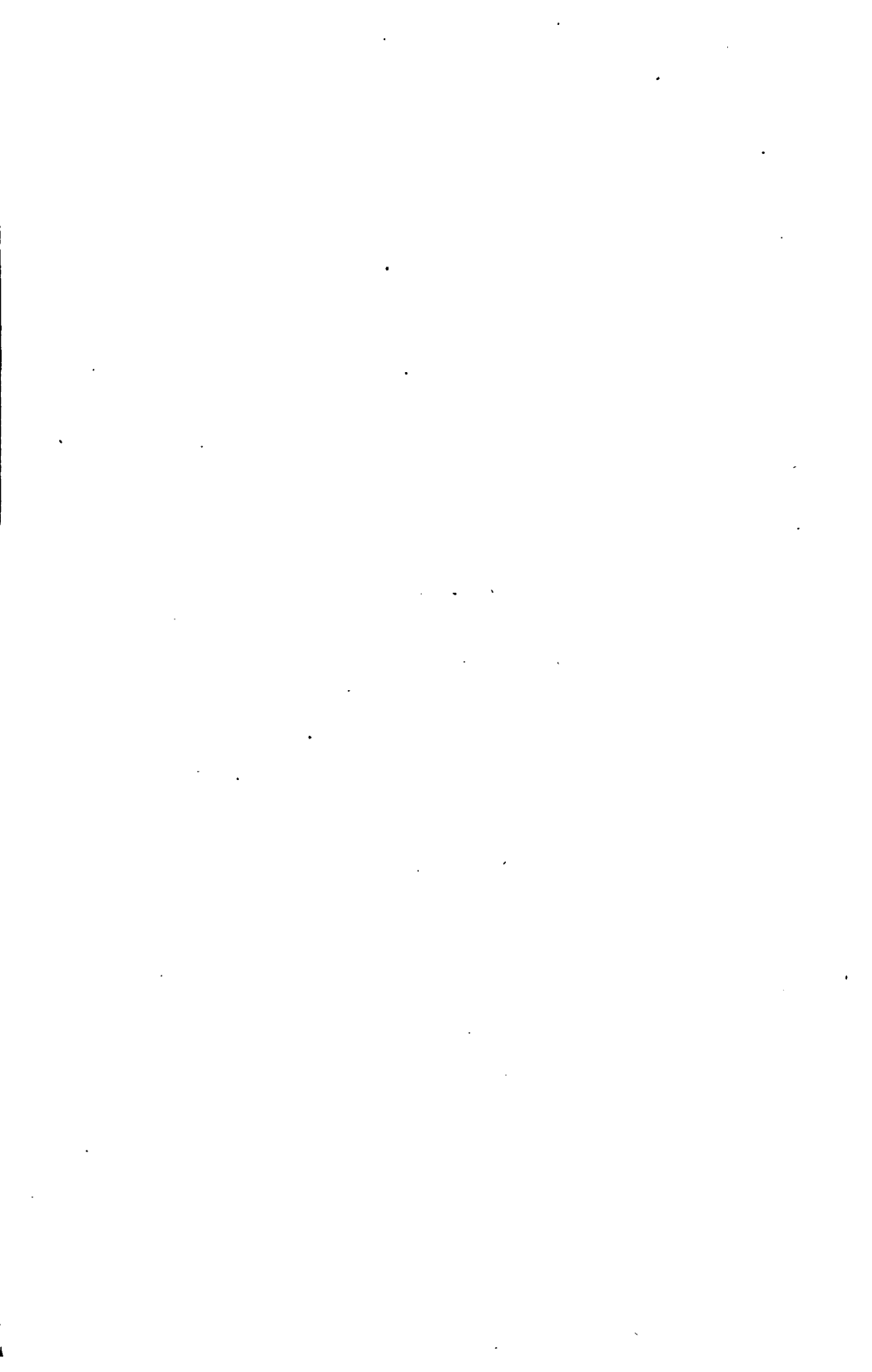
FOUR LECTURES

OR

THE ADVANTAGES

OF

A CLASSICAL EDUCATION.



FOUR LECTURES
ON
THE ADVANTAGES
OF
A CLASSICAL EDUCATION,
AS AN AUXILIARY TO
A COMMERCIAL EDUCATION.

BY THE
REV. JAMES PYCROFT, B.A.

DELIVERED
IN THE THEATRE OF THE CITY OF LONDON SCHOOL.

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NOTICE.

THE origin and design of these Lectures will be best explained by the following particulars, which were issued by the Committee of the City of London School, in September, 1845, in order to give effect to a Benefaction in favour of that Institution :

“CITY OF LONDON SCHOOL.

“ A Benefactor to this School having generously offered to bestow a sum of Fifty Guineas, in two Prizes, for two sets of not less than 100 written Lectures, SHOWING THE ADVANTAGES OF A CLASSICAL EDUCATION, AS AN AUXILIARY TO A COMMERCIAL EDUCATION, Gentlemen who may be disposed to compete for these Prizes are informed that Copies of the Lectures must be sent in to the Secretary of the School by the 1st of January next, in sealed covers, endorsed ‘ Lectures on Classical Education.’ Each set must be distinguished by some motto, and be accompanied by a sealed note, with a corresponding motto, containing the name and address of the author. The decision as to the merits of the respective Compositions which may be sent in will be referred to two or more competent persons (to be nominated by the Committee of the School), whose names will be publicly announced prior to the above date. The Prize for the best series of Lectures will be Thirty Guineas, and for the second-best Twenty Guineas. The Lectures for which Prizes may be awarded are to become the property of the City of London School, and will be delivered at the School for the benefit and instruction of the Pupils, by some competent person, to be selected for that purpose by the Committee, and will afterwards be printed for the use of the School only. Further information on the subject may be obtained on application to the Secretary, at the School, Milk-street, Cheapside, any day between the hours of Ten and Four.

“ The Prizes offered by the foregoing Advertisement are the gift of HENRY BEAUFY, Esq., F.R.S.,—a gentleman to whose liberality the School is already indebted for the establishment of two Scholarships, or Exhibitions, to the University of Cambridge, of the value of 50*l.* per annum each, which are specially designed to encourage the study of Mathematical Science, with a view to its practical application to the use and service of mankind.

“ The object of Mr. Beaufoy in the present benefaction, is to benefit the humbler class of scholars, those destined for trade or the middle grades of commercial occupation, by showing them the advantage of

attending to Classics, and of combining a classical with a business education ; to combat the feeling which is generally entertained by youths of this description, or by their parents, against this branch of study ;— and to show that Classics are a great auxiliary to all who choose to make them available for their own improvement and for relaxation from business, and have often proved the prelude to advancement in the world.

“ It is his wish to point out that trade is the legitimate road to wealth, which is the precursor to higher position in society ; and that that position is easier attained and retained by a man classically as well as commercially educated than by a mere man of business ; that if successful talents raise a man to a more elevated station in society, his acquirements are expected to be commensurate with the society to which he aspires ; and that a classical education is considered indispensable to the rank of a gentleman. Hence, as every one goes into business with the anticipation of wealth and consideration, as the reward of his toil and industry, it is necessary to the fulfilling of his hopes that he should be prepared to second the smiles of fortune by the requisite knowledge, stored up in his youth to be ready if called for.

“ In furtherance of the object of these Lectures, it is proposed to appropriate a certain sum, in each of the four following years, as Prizes for the best Essays that may be written by the Pupils of the School on the same subject.

“ If the result of the proposed Lectures should be such as to make it apparent that a continuance of a similar course of instruction would be advantageous, there is reason to expect that arrangements would eventually be made for a permanent endowment for that purpose.”

The number of Competitors for the Prizes thus offered was fifteen ; and their several compositions were submitted to the examination of the Rev. John Matthias Wilson, M.A., Fellow, Tutor, and Latin Reader of Corpus Christi College, Oxford, Public Examiner in Literis Humanioribus, and the Rev. Arthur Penrhyn Stanley, M.A., Fellow and Tutor of University College, Oxford ; who kindly undertook to act as the Referees. Upon a careful consideration of the merits of each composition these Gentlemen agreed in their selection of two, and recommended that the Authors should have the Prizes equally divided between them. The two successful competitors were then ascertained to be the Rev. Joseph Angus, M.A., of the University of Edinburgh ; and the Rev. James Pycroft, B.A., of Trinity College, Oxford.

Mr. Angus's Lectures were publicly read in the Theatre of the School, previous to the Annual Examination last year ; and at a corresponding period this year, those by Mr. Pycroft were delivered in like manner.

CITY OF LONDON SCHOOL,
October, 1847.

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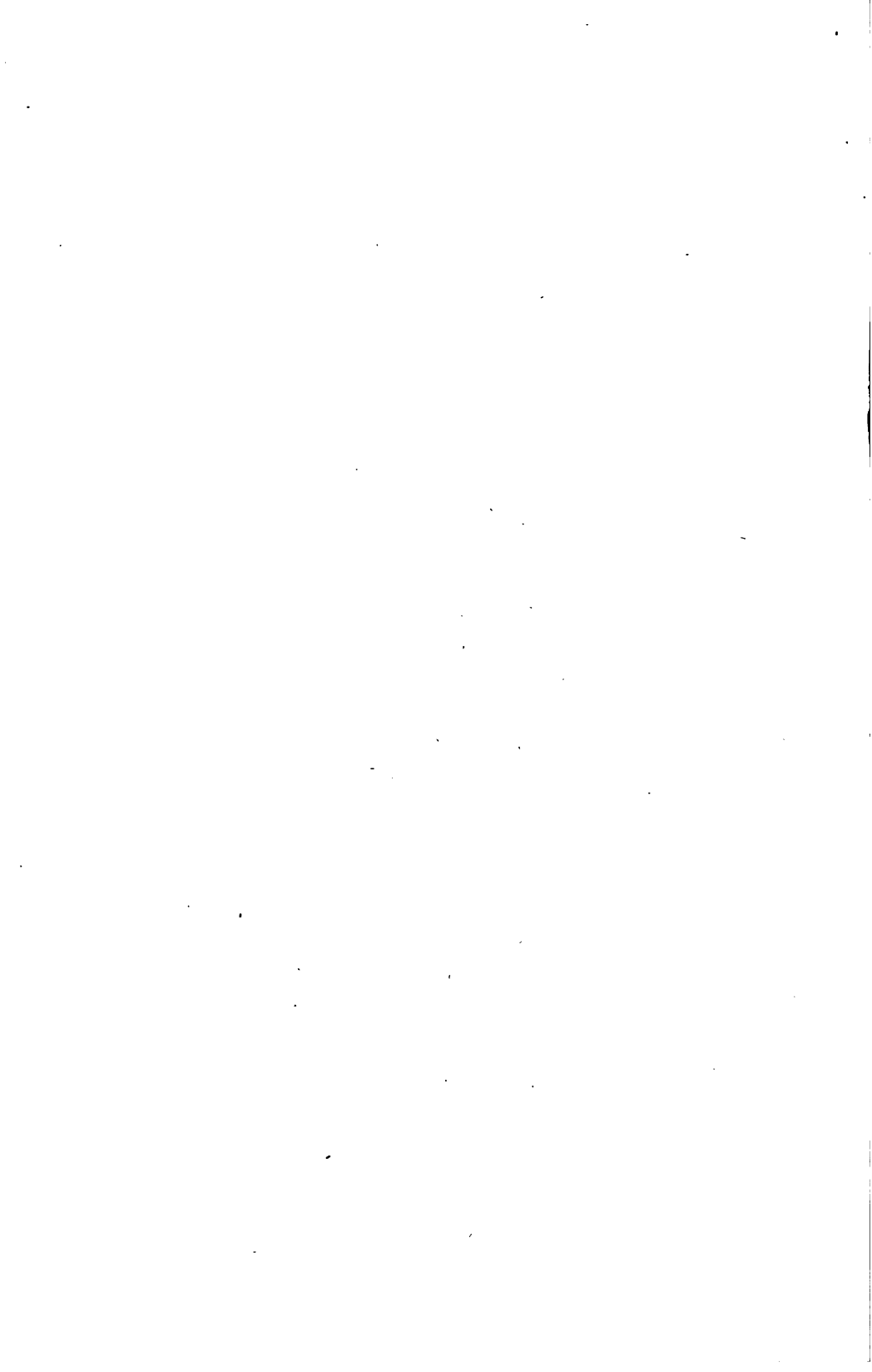
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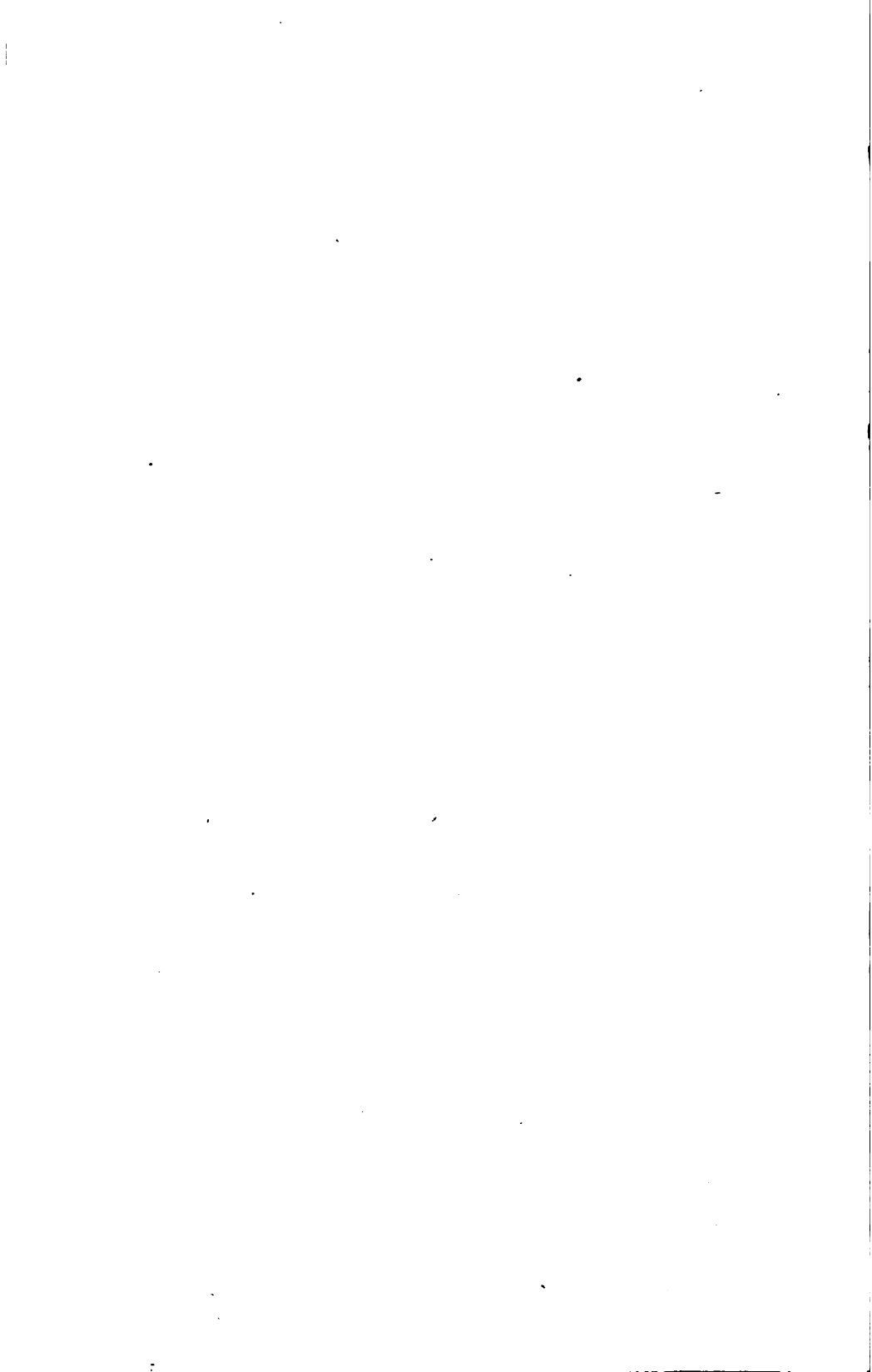
LECTURE I.

ARGUMENT.

PROPOSED to compare fairly, both as an end and as a means, commercial or "useful" education with classical. That classical education has rarely been defended on its strongest grounds—men of business yield only to sound reasons.

Education defined—*formation* and *information*. The former too often overlooked. Mental formation explained and illustrated—Requisite, because certain useful habits of mind are not of spontaneous growth. Familiar illustration of the several mental powers. All knowledge useful to some minds—Sir I. Newton. That this *formation* is generally practicable—by familiar instances—"knowledge is power" only to those capable of applying it. Proof, that in this *formation* one system may much excel another.

General remarks.—That classical instruction is quite compatible with the acquirements for a life of commerce or general society—that the study of languages tends to continual improvement and accession—whereas other matter is continually passing from the youthful mind—"Sow in season" and "follow nature"—Men forget that a master need not, and cannot teach all the subjects that a boy should learn—enough, if he creates "a will" and shows "the way"—Private reading recommended. School preparatory to the school of life—"Teach the boy to teach himself when a man."



LECTURE I.

THE comparative advantages of what is termed classical and commercial education, and the kindred subject of useful knowledge, as distinguished from knowledge supposed merely ornamental and almost fanciful, have for many years been deemed quite a matter of opinion. The object of the present course of lectures is, to reduce these questions to the nature of simple demonstration and plain and intelligible fact. While probabilities seem equally divided—while arguments and their answers are nearly balanced—a subject may be fairly considered matter of opinion; certainly, as regards the choice and conduct of many who see no distinct grounds for deciding in favour of either side. Far be it from me therefore to cast the least reflection on the advocates of commercial education; because, though I am directly at variance with their opinion, and believe them to be decidedly in error, still their error is of a very venial kind. Most fallacies are founded in fact—this fallacy more than any other. There is a well-known maxim of philosophy, that, in the subjects of common experience, what all men think to be true must necessarily be true.

This then I must maintain, that, since of men of undoubted judgment in business, of calm reflection, cautious observation of the lessons of experience, and sober deductions of the future from the past, there is undoubtedly a very large majority who feel that on the present question, if men of theory and learning declare for a classical education, men of fact and common sense (and it does seem at first sight, a common-sense question) are on the side of commercial education ; and, since there are so many who sincerely believe that power and prejudice are alone arrayed against them, and soon must yield to what they deem the cause of reason and of right—since so widely prevalent, and so worthily represented, is the opinion I have undertaken to refute—I feel myself called upon in the name of all sincerity and charity to disclaim the remotest title to join in the contemptuous ridicule which has been too much employed in the present question, and has tended as usual, rather to confirm in error than convince of truth.

Men of erudition, men familiar with the language and principles of philosophy, will I trust bear with me if my style is rather popular than scientific. For I address two classes of persons—to the youths here assembled I would explain the full advantage of a classical education, and remove from their minds the least doubt of the high importance of the studies and discipline which are prepared for them : I also address myself to many of their friends and

parents, and sincerely hope, that, by a series of topics and illustrations properly adapted to their peculiar habits of mind, I may enable them to arrive at a right decision, and that, too, on sound and intelligible principles. For I am well aware, that men of business are accustomed to yield not to words but arguments. They form their own conduct after their own opinions, and form their opinions on such reasoning as is not merely current with society at large, but is plain and convincing to themselves. And who can dispute the wisdom of this habit? I have conversed with many of such practical men on this subject, and have invariably found, that their reasoning was right though their facts were wrong; and that the only cause that they had not assented to the eligibility of classical education was,—that those who had opposed what they termed their commercial prejudices had taken up a line of argument which, far from convincing their opponents, ought never to have convinced even themselves.

The only preliminary observation I have further to make, is one highly satisfactory to the friends of both measures. To some extent at least the advocates of both are right. If men of business are (as they have a right to be) confident of their judgment in a matter of worldly experience and common sense, I freely confess to them, that, *so far as it is a matter of common sense, they are decidedly right.* But, in return for this concession,

I call upon them to act up to their own commercial principles, and acknowledge, when a question turns not on a principle open to all, but on a fact known but to a few,—that as concerning these facts, they will defer to those whose business it is to know them; provided always, that, like witnesses in a Parliamentary Committee, they fully and fairly explain the nature of their experience, and the grounds of their belief.

Allow me to commence with one or two observations common to every kind of education :

Education means the *educing*, or drawing forth, the latent powers and capacities of our nature. *Physical education* regards the development of the body and the strengthening of the human frame. *Mental education* regards the development of the mind. *Moral*, comprehending *spiritual*, education, is the quickening into energy, and warming into life the best affections of the human heart.

Then, I shall be asked, What is *Classical*; what is *Commercial education*?—Why are these divisions to be omitted? The truth is, there is a confusion in these terms.

Classics, I shall endeavour to show, are a means to an end—the training for this development. Classical knowledge is also part of the result and effects of such education, on the principle (if you will allow the illustration) of an apprentice who acquires and lays by a few pieces of art while he learns his trade. Already, I am sure, some must

anticipate my argument ; and would say, that by parity of reasoning, *commercial education* must be another, and a more direct, means to the development of our mental and moral nature, and that *commercial knowledge* is an acquisition also incidental to the discipline and training—an acquisition it may appear, peculiarly suited to a life of business ; just as classical knowledge is appropriate for a life of leisure or of literature.

The whole question turns on this point : If, under the name of commercial education, there is comprised first and foremost, a superior kind of training, both *mental and moral*—not only intellectual, but spiritual—which is likely to prove a better preparation for the habits of mind which business requires ; and, at the same time, a more effectual antidote or corrective for the peculiar class of temptations by which men of business are assailed ; then have its advocates the strongest of all arguments in their favour. If, moreover, the kind of learning, incidental to such training, is also of a kind to advance a youth one step in his future path of duty, and more especially to divert his mind from its temptations, and relieve it of its cares and anxieties ; then, I will freely acknowledge that they have every argument—that they have the clear voice of reason and religion—that, in the noblest sense of the word, they have WISDOM on their own side.

Unfortunately, however, for the wishes of the

advocates of a commercial education, whatever be the balance in which it is weighed—whatever be the standard by which it is tested—it will be undoubtedly found wanting.

It will not be difficult to prove, that, whether we seek to store or to discipline the mind—whether we desire a preparation for a life of honourable gain at the present time, or honourable enjoyment at the close of our days—whether we would make the acquirement of wealth the end of life, or the means of usefulness—whether we regard school-training as affecting only the interests of time, or, as it unquestionably must do, sloping the path unto eternity—in each and all of these points of view, it may readily be made to appear, that a classical education demands our unqualified preference.

1st. I will distinguish between *filling* and *forming* the mind, and prove that the latter constitutes the chief part of education.

2nd. I will prove, that a training by languages is by far the best means of *forming* the mind.

3rd. That no modern languages can compare with Latin and Greek, as the means of *forming*: either essentially and directly of their own nature and structure; or, indirectly, as regards the masters, English or foreign, who must be employed.

4th. That the knowledge incidental to a classical education is more properly to be called “useful knowledge,” both in a limited and in an enlarged sense; and that the higher influences, not only

intellectual but moral, are on the side of classical education. And, first, *as to the distinction between filling and forming the mind.*

The cultivation of the mind, like that of a field, requires that we should first prepare the soil, and then sow the seed ; and different seeds suit different seasons. On this principle, rests the whole controversy respecting education. Few persons, but tutors of long experience, are sufficiently alive to the fact, that you must sharpen your tools before you can make any progress with your work ; and mature your plants before you can expect a crop. The fruits of autumn are impatiently expected in the spring ; and works requiring the most exquisite exactness, are too often attempted without waiting to set in order the finest machinery in the economy of Providence. But all in vain. It is true that every demand, however inconsiderate, is met by a specious and tempting supply ; and thus, the newspapers daily advertise sure and easy remedies, not only for bodies, but for “minds diseased.” Many here present must have seen the patients—the unhappy subjects of many of these ignorant pretenders—and to what shall we compare them ? To nothing so aptly as a child’s garden, in which we see gaudy flowers rudely plucked and planted, without roots, to amuse for an hour, then droop and fade away, leaving all as vacant and fruitless as before.

However, the first step in education, is to *form*

the mind ; otherwise the labour of the instructor is like that of the Danaids, in mythological story, doomed to fill leaky vessels ; or like the toil of him who was continually forcing up hill a heavy mass, which as constantly came rolling down upon him.

And, let it be especially borne in mind, that, with all due allowance for cases in which circumstances have supplied much of the influence of the educator, nothing is more improbable than that the more valuable powers of the mind should become matured of themselves. Unquestionably, there are some qualities of mind which find that discipline in the school of events which they have missed in the school of education. Apprehension, Attention, and Memory, perhaps are exercised by many occupations in life, though this is no fair reason for neglecting their culture in youth ; still we could mention some other valuable habits,—*deep reflection, patient discrimination,* and an exquisite *taste*, which, like certain tender plants, are rarely found in a state of nature, though easily reared by the aid of art. This I must take for granted, as a matter of experience. Some pupils present themselves with Memory, without Apprehension ; others, with Apprehension, without Attention ; but, for the most part, all the faculties of a child need improvement, and some faculties require to be called into action almost for the first time.

Thus, first, Memory (I use the popular division) must be formed, or the mind must indeed represent

the leaky vessel ; and to ensure memory, the mind must have,

Secondly, the habit of Attention and quick Apprehension ; for what we do not notice, and what the mind's eye does not steadily regard, we cannot recognize or recollect : still, though the mental store-room or repository be gradually filled by Apprehension, and its treasures be guarded from waste or loss by the aid of Memory, so far the mind has but the possession of its stores without the use. Therefore, to convert and apply our possessions, we shall also require habits of order and arrangement ; we must be accustomed to compare and match our materials, and by new combinations produce new effects. In other words, judgment, reflection, discrimination, habits of care and extreme accuracy, are all indispensable ; otherwise, all the useful knowledge which the "Penny Magazine" contains, even if it could be retained by the memory, would be one ill-assorted, crude, and undigested mass : nothing would be at hand when wanted, and we should be neither wiser nor better. Supposing a youth were led, as some would suggest, from one museum to another, and from galleries of art and science to manufactories, just as physicians walk hospitals, he would then, like the physicians, require elementary teaching, and a course of previous discipline, or he could not profit by what he saw. He must be inured to repulsive study, and to wrestling with difficulties ; he must be drilled and trained till

inaccuracy and disorder feel jarring to his whole system, otherwise he would gain nothing. His mind having no affinity to the matter, would gather no more than an uncharged magnet in a jar of steel filings. Or, supposing he could burthen his memory for a time—supposing, for instance, he brought away a specimen from every place he visited,—what improvement would he derive from fossils, coins, roots, medals, minerals, shells, and models of all kinds, if they remained in one confused heap in his study? Would not their usefulness solely depend on his inclination and capacity to classify and explain them? And is the order and power of arrangement less requisite for our minds than our cabinets?—for our ideas, than for our specimens, of nature or of art? Youth cannot be too earnestly instructed that one mind excels another less in the number of facts it remembers, than in the power of digesting, applying, and using each acquisition, as a factor of a new product, in its turn to become a new factor, in a series of endless progression.

To give a simple illustration of these remarks: When Sir Isaac Newton was lying in his garden, without some slight habits of *attention* and *observation*, he might not have seen the apple fall in the first place; again, without very great habits of *reflection*, it would have passed as little regarded as by others; and it must have required the strongest exercise of *reason* to draw a conclusion relative to the law of gravitation.

And this is a point which demands the strictest attention. On forming mental habits—previously to any attempt at useful knowledge, whether classics or arithmetic prove entitled to be called useful—it is necessary to speak at some length, because it is the one and only part of this subject with which young persons or men of business are not sufficiently impressed; although here, the whole force of the argument rests. Ask yourselves therefore,—is it not a fact, that the *memory* becomes stronger by exercise, that the *attention* becomes more under command, *observation* more ready and discriminating—that the *vigour* of the mind is more powerfully concentrated—that *judgment* grows more cool, *penetration* more acute, and *reasoning* more correct? How is it that the same youth, who once could scarcely work a sum in arithmetic unless all were silence around him, after a while casts up correctly a long row of figures amidst the noise of the busy streets and the distractions of a crowded office? Only because the power of abstraction—of giving undivided attention to the matter in hand, has increased by practice. How does the short-hand writer or the barrister avoid losing a word in a long examination? How does the academician discriminate the least inaccuracy in the notes of his own violin while numbers are practising in the same room? How is it that the judge can sum up a long course of evidence after fourteen hours of unremitting attention in a court of

justice? Surely these remarkable powers are not the result of nature, but of education! To come nearer the point, they have been *educed* or drawn out by habit, till they appear what is termed "*second nature*"—an expression which would alone argue how universally men are agreed on the aid which nature derives from education. Need I multiply instances to prove that all mental powers are improved by discipline, and that, even after we have attained to the years of manhood? How much more indisputable is it that the same powers admit of improvement in the proverbially pliant and plastic season of youth! Surely I need say no more to convince you, that the formation of mental habits is not merely a term of philosophy but matter of fact. And as to the value of these habits—did you never hear the remark of the American orator about rhetoric, namely, that "natural parts are better than all the learning in the world." How often must you have made a similar observation of men, whom you sometimes see, of strong natural powers without learning. How much do we prefer such characters to what we term the "mere scholar:" which means the learning without the power, and useful application. Are not these plain proofs of a general conviction that strong mental powers, whether innate or acquired, whether the result of our first or of (habit) our second nature—that these constitute the chief superiority of man to man? Certainly, if there be any one class of men to whom

strength of mind would more than compensate for a less amount of knowledge (should it be really less), this class must be men of business. For the facts which practical men require to know—the data of their hourly calculations — those endless words and things, and thoughts, and influences which enter into that all-important quality, Experience—are ever varying, ever new. Success depends on seizing and turning to advantage the transient opportunities of the fleeting hour ; always however with the aid of that insight into the future which is founded on a calm reflection, discrimination, and improvement of the past. Surely we may now assert that mental training—which is the essence of education, and all that the word originally implied—is not only the chief, but in every sense the most useful part, more generally available by far than mere knowledge, I mean—than any quantity of unconnected facts—than mental stores the most abundant. For, as to the favourite term *useful knowledge*, which more properly deserves the name of *useful*—the water in the fountain, or the running stream?—a few works of art, or a well-ordered machinery capable of producing works of almost endless variety? To Sir Isaac Newton, we observed, a falling apple was useful knowledge: so also the rising and falling of the lid of the kettle by the force of steam became useful knowledge to the ingenuity of Watt ; and many things equally insignificant to common observers have proved similarly useful in

the history of science ; and why?—Because, to a well-ordered mind, and to such alone, can any knowledge prove useful. Knowledge, we are told, is power ; but no power is of any use till it is applied. The mind is as the arithmetician—knowledge, the data or the figures. The mind is as the artificer—knowledge as the rough and unwrought material for the work. Which is the more useful of the two? Look around our Museum at the specimens of the art of comparatively uncivilized nations—at the fabric of one of Mr. Catlin's Indian cloths, for instance, which astonished the manufacturers of Manchester. What are these, and innumerable other instances I could mention, but proofs of the almost creative powers of mind, and of its boundless command over matter? in short, that if once you excite a *will*, that will can always find a *way!* and, on the contrary, the luxuriant fertility and inexhaustible resources of lands little civilized, at once suggest to us a class of topics, from which we might argue, that though mind will rarely be at a loss for want of matter, matter very generally lies waste for want of mind.

And here again, to put the case of my opponents in the strongest point of view, I anticipate an objection. If we allow that a disciplined mind—that a mind with the full use of all its faculties, is as essential as a body with the free use of all its limbs—still, we would ask, is there any reason to believe, not only from *theory* but from *actual ex-*

perience, that one mode of instruction does not effect this discipline nearly as much as another? Can you quote any cases in point?—on what do you found your opinion?—are you not, in these distinctions of filling and forming the mind, refining too much? The limbs of the body are developed sufficiently for all useful purposes without gymnastics; are not the faculties of the mind also developed without education?

I answer: We have abundance of experience to prove the great superiority of one mode of instruction to another, in respect of discipline. I state, as a matter of fact—fearless of the slightest qualification from any tutor of either university—that pupils of each of the public schools betray a peculiar character of mind; and, further, that the difference respects intellectual habits of the highest importance—reflection and taste. But on this point it would be an invidious and thankless office to extend my argument as far as I could desire.

In another lecture I will relate the results of experience in a collegiate establishment like that for which I have now the honour of consulting,—and experience directly to the point, because an opportunity was there afforded, not only of comparing classical with commercial pupils, but of witnessing the result of a change of a number of youths from one department, from one course of training, to the other.

I trust I have now advanced sufficiently far in

my argument for a single lecture. I have shown what education comprises, and that the *formation*, not the *information*—the *forming*, not the *filling*, of the mind—is the chief part of education. My next lecture is designed to prove that this formation is most readily attained by a course of classical studies, while my third and fourth lectures will show that the same studies are also, in every point of view, best adapted for the *filling* of the mind.

I would not, however, that any of my youthful hearers should depart with the belief that they need leave school ignorant of all common subjects. I cannot doubt but their classical studies are too well directed for it to be possible they should fail to have all the advantages of general information, and every encouragement to private reading which a commercial system could supply. The experience of Dr. Arnold, of Rugby, testifies that the elements of one, if not two, modern languages, may be acquired without any material interruption to the study of Latin and Greek. As to the chief facts of English, Roman, and Grecian history, as also geography and arithmetic, in most classical schools they claim a reasonable portion of time and attention. I may be told, that the quantity of knowledge so acquired is generally very little. But if so, I shall show in another lecture that it is the fault, not of the *measures*, but of the *men*; and partly, perhaps, of the *subjects* themselves; for the question is not, whether boys who learn Latin and Greek acquire but little

English, but whether, by foregoing these languages; they would acquire more. All I maintain is, that the Latin and Greek languages should form the *chief lessons of the day*; and, supposing a boy enters this school at the age of nine years, and remains only to the age of fourteen, it would be an error to teach nothing but Latin on the one hand, and an error to teach nothing but English on the other. But surely there is time for both. Your minds want variety, and you need not acquire less of one subject because you learn some of another also. If the study of the more difficult languages increases your quickness at your lessons, then Latin and Greek may actually tend to the acquisition of more English subjects rather than of less. This, however, I shall elsewhere more fully explain. I would here only remind you, that if a boy advances from the lowest class gradually up to the highest in classical studies, he commonly retains all the collected Latin and Greek which he had learned in each successive class from the earliest to the latest period of his education. You see, therefore, that it is the nature of classical knowledge to be, as it were, built up and rising by little and little, and never falling down or wasting away, though you remain eight or nine long years at a classical school. But, supposing you were learning to repeat English poetry, or natural philosophy, or chemistry, or mechanics, with all their hard terms; or supposing you went through a number of books of history

from your ninth to your fourteenth year—do you suppose, that, in these subjects also, you would add more and more every year; or rather, is it not certain that you would lose in a second year what you learned in a first? This consideration may show you why mere English education cannot occupy all your time at school. I would also guard you against a common error, which is to suppose that whatever a well-informed boy should know, a good master should therefore teach. The truth is, you learn in school to teach yourselves when you are at leisure. However dull and dry your lessons may be, you will never have cause to repent that you preferred learning them accurately to seeking general information of more apparent use; for if once you indulge an idle and desultory habit with your master, general information you can hardly acquire by yourself. Your progress must be this: Classical lessons must give you industry and accuracy for private reading, and private reading must add renewed interest to your classical lessons. Of this I can positively assure you, that if you grow up ignorant of common subjects, the fault cannot be in classical studies, but only in the narrow and contracted spirit in which you pursue them. In a commercial school the result would be just the same—“mere arithmetic,” “mere history” of England, or “mere geography,” would leave you as much at a loss in society as “mere classics.”

I hope, therefore, I may at once consider you will

allow that mental training is the chief part of mental education,—its *moral* influence I must defer for the present. You will also agree, that this training, according to all experience, cannot, without endangering the highest interests of youth, both for time and for eternity, be left to itself. Unquestionably, what men call “leaving things to chance,” (which means shutting their eyes, and hoping all things, but doing nothing,) appears sometimes not to be attended with all the evil consequences which such indolence deserves. For there are more agencies “in heaven and earth than are dreamed of in our philosophy:” and as we may define

“All chance, direction which we cannot see,”

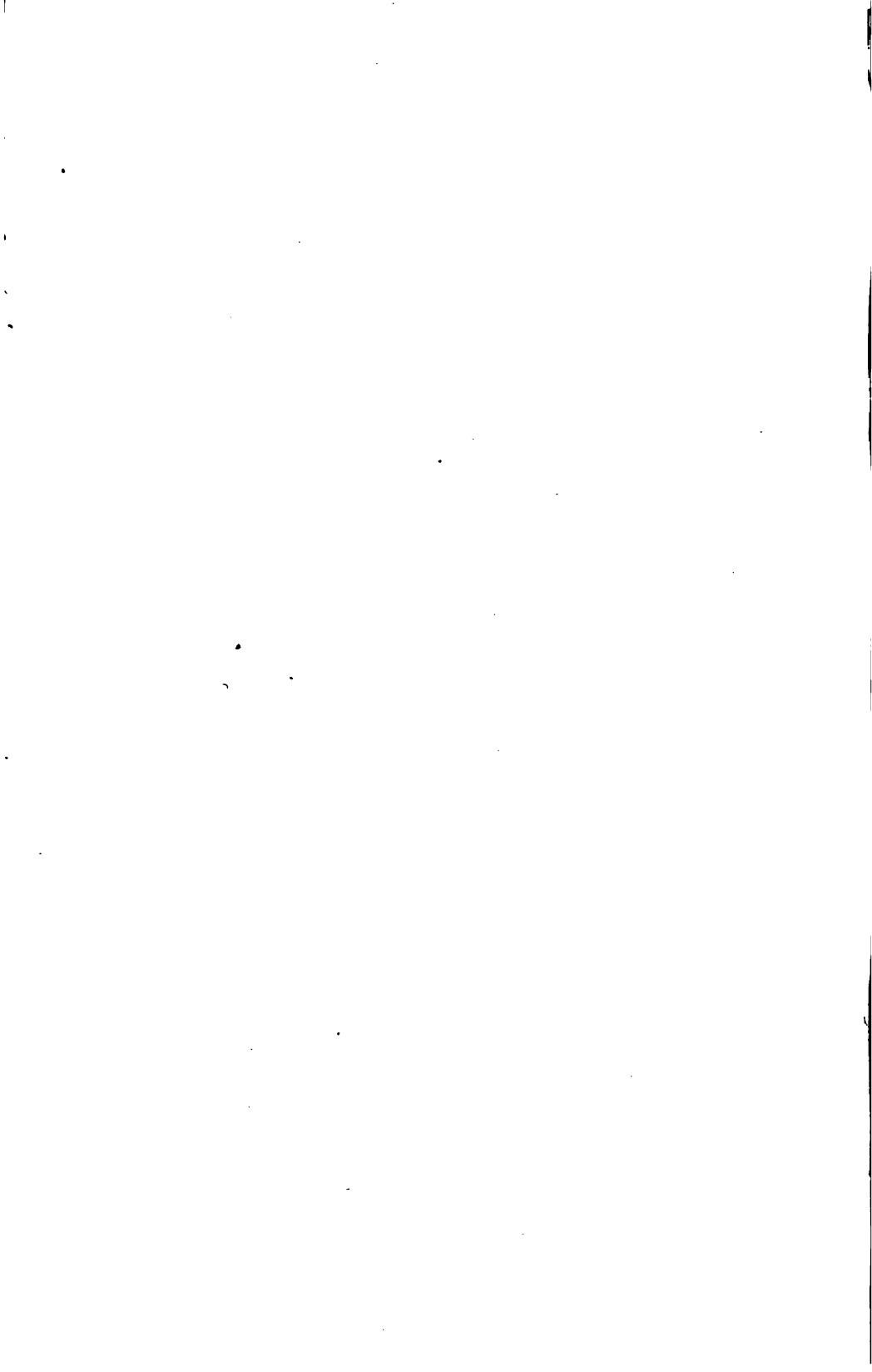
providential influences may supply the place of human prudence. For there are other masters in this life besides schoolmasters—one of the severest, but the most instructive of our masters, is *necessity*. The world at large is our place of discipline and our school—a school in which many a man learns in age the lessons which he had neglected in youth. For the wide world is a school in which we learn very difficult lessons to the latest hour of our lives, though these lessons are learnt without books. In that school our competitors will “take our places” without telling us of our mistakes. All the punishments we incur will be very severe, because very lasting. Remember, my youthful friends, that all persons who are thus taught pay dearly for their

instruction : if you would learn with certainty, with ease, and with true satisfaction, you are now under masters who *chasten you for your good*. This excellent establishment is, with respect to life, what the nursery or the family school-room is in regard to this establishment. To be fitted for the lessons and classes of this college, you required some preparatory education, otherwise that which is designed for your improvement would have tended only to discourage and to perplex. The labour would have been too severe, and the lessons too difficult. For the same reason you should regard this college only as a nursery or a seminary, preparatory to the school and discipline of the wide world. In that school, as in this, as we first enter, we find our knowledge insignificant, and all our duties new ; but, believe me, they will be happiest, wisest, best, whose minds have been trained to “ go alone,” who are qualified to be their own monitors and their own masters. For, in one word, the end and aim of all education is this—TO TEACH THE PUPIL TO TEACH HIMSELF ; to send him forth into the wide world fully endowed, with all the method of a wise master, and all the industry and docility of a diligent scholar.

LECTURE II.

ARGUMENT.

PROPOSED to prove that classical studies tend most to mental formation. That reflection or thinking are habits not only useful in themselves, but highly requisite to form. Familiar proofs and explanations. The system for forming it must be one which *enforces* thinking, and one which adopts, not *lecture-teaching* but *lesson-teaching*. Not *mathematics*,—because unsuited to boyhood. Not *history*,—this admits of, but does not *enforce*, thinking. Not *natural philosophy*: this requires rather lectures, than lessons, liable to the same objection as mathematics,—but *language*. A full explanation of all the advantages of classical school-training. The opinions of Dr. Arnold, Niebuhr, and Locke, concerning the study of the classical and modern languages. Objections answered,—the fact that the education of the Scotch is classical; and, are not they fit for commercial life?



LECTURE II.

IN the preceding Lecture, I explained the meaning of education, and showed it to consist,—*first*, in forming; and, *secondly*, in filling the mind. I also proved that the formation was by far the more valuable for its own sake, and not to be trusted to mere general plans, under the name of education; but that more especially in respect of the *taste* and *reflection*—the more valuable qualities of intellect—there was a wide scope for superiority among different systems of education. I will now proceed with the second part of my argument,—*That the study of language forms the most effectual means of forming the mind.*

To understand what is the best means of training youth, we shall do well to ask ourselves, What are the habits of mind which youth most require? Can we mention any one habit that is at once the most valuable and the most rare—the most useful in itself, and the most useful to cultivate? For we may treat our minds as our gardens, paying most attention to the culture of that which is most useful, but not of spontaneous growth.

I answer, that there is such a habit—namely, what is commonly termed *reflection*—I mean, a habit of *thoughtfulness*,—all that is implied in and requisite for reasoning. Under this word *reflection*, therefore, you will comprehend the habit of patiently comparing things together, acutely discriminating between them, and correctly inferring their consequences.

This habit of reflection, or thinking, is the habit which seems wanted first, though too commonly it is formed last ; for to recur to my former illustration, and regarding the mind as a store-room, and knowledge as its stores, the first servant required would be Apprehension or Observation, to appropriate and collect those stores to fill the repository ; but next, we should want Reflection to discern their several uses, and to match or to apply them. You will think, perhaps, we should first want Memory to keep the stores from waste or loss, but Reflection will do a great part of Memory's work ; and, indeed, it is very much the fashion, I may say, to do away with the place of Memory altogether, and let the other intellectual servants fill it up between them.

Now, a child is sent to school partly to fill, and partly to become qualified and capable of filling, this mental store-room. The error made most commonly is this,—to devote all the powers to the filling—and that with every variety of stores, the most likely to be confused, mislaid, mistaken, or

destroyed—without, at the same time, calling, in due proportion, on the assistance of reflection, in order to arrange and dispose of our possessions as fast as they are acquired; and further, the worst consequence of this more hasty than speedy method is, that the unfortunate individual soon feels himself encumbered and oppressed with far more than he knows what to do with: and thus he contracts a habit of waste, and grows indifferent to the most valuable privileges and opportunities of life; whereas, by a more judicious method, he might have learnt their value by degrees, and finding his taste and curiosity extend with his acquirements, in course of time would have enjoyed all the blessings of a cultivated mind.

It will now be understood how indispensable is reflection, in every step, towards mental improvement. Still reflection, though most needed, is most rare. Nature may alone find free exercise for apprehension; but art is required for reflection; a hundred children may be found to pick flowers, while scarcely one will compare, discriminate, or make original observations concerning them.

In other words, the chief power to discipline is reflection; the first of all lessons is, to teach the child to *think*. We shall, therefore, simplify and narrow the basis of our argument, if we consider whether the study of language is not the best means to teach a child to think, since thinking is the

chief part of the subject of that mental discipline which we proposed to show was best promoted by the study of language.

And, What does this habit of thinking comprehend? Patient observation, and inquiry into resemblances and differences and deliberate judgment; for all these habits must be exercised whenever we are left to *think out* anything for ourselves.

As a proof of this assertion, take away any one of these habits of mind, and your opinions, thoughts, or conclusions must be worthless. For, first, without *patient observation*, we shall (to borrow an example from the "*Rule of Three*") have no sum or quantities to state; secondly, without *discrimination* we shall confuse quantities of different kinds together; and thirdly, without *judgment* we shall put that in the first term which belongs to the second or third, and consequently our conclusions will be erroneous and absurd. For, all the various occasions of *thinking* in common life require a process like a sum in arithmetic—the facts on which we reason, are like figures; and the reasoning is like the working of the sum; so, the slightest error in any single part affects the whole "answer" or result.

Now the question is, What study trains a child in patient observation, discrimination, or judgment? or to come more to the point,—What mode of teaching

has this effect? Certainly, it must be something that tries not the memory alone. For of what use is memory in this rule of three process which represents thinking or reflection? Would you become an arithmetician by learning sums by rote? Certainly not; so neither will you excel in reasoning—"mental arithmetic" I had almost said—by committing to memory the opinions of others, whether geographers, historians, or natural philosophers.

What mode of teaching, I repeat, trains the child to think? Some kind of teaching, it must be, which *makes him* think,—in which he cannot progress one step without thinking,—at the same time it must be one which does not require more thinking than is practicable; it must be something which, by an easy gradation of difficulties, interests and encourages the mind with wholesome exercise suited to the age of the pupil, and becoming continually more trying as his strength advances; something which involves a degree of tension, keeping the mind sufficiently on the stretch, neither too loose on the one hand, nor too tight on the other.

You will observe, I insist fairly on a method, not only which *admits of thinking*, but which *makes to think*,—a method, which defies guessing as much as arithmetic, and in which no other faculty but thinking can be employed. Otherwise the weaker limb will have no exercise; the left hand will do double work to spare the right.

The study we are in search of to teach thinking

must be one to be pursued by thinking or not at all, in which every step in your progress marks a definite advancement in the process of thought.

Let us go further: it is necessary that not only the *thing taught* should require thinking, but that, if there are more *ways of teaching* than one, that that way be adopted which exercises thinking most. Thus, then, both the teaching and the thing taught, both the lesson and the subject of it, both the method of the master and the study of the scholar, tend to one point—to train the mind to the habit of thinking; to form, if you please, a shrewd, discerning, thoughtful, reflecting, “long-headed” character—no slight preparation, certainly, for commercial life.

I must here explain that there are two kinds of teaching. The one has been termed the *speculative*, the other *practical*. The speculative we will call *teaching by lectures*; the practical, *teaching by lessons*. The speculative, or lecture-teaching, suits the chair of the professor. The practical teaching, or teaching by lessons (as by construing subject to correction, by working sums to be examined and explained, or by questions and answers or catechising), suits the tutor and the master, and is the system almost exclusively adopted in our universities and classical schools.

Teaching by lecture, though useful in its way, serves chiefly to fill the mind, or to mark out a course of study, and encourage acquisition of knowledge. It

presupposes that the pupil has the free use of his faculties, and only suggests a wider sphere for their operation, or new subjects for their use.

It is obvious, therefore, that no kinds of study, which admit only or principally of this mode of lecture-teaching, can suit our present purpose. For a lecture *enforces* no discipline at all; and as to thinking, far from teaching it, a lecture is useless till the art of thinking is already taught. In short, the lecture system is suited only for *filling* minds, not for *forming* them. It does not teach the pupil to teach himself, but addresses him as already qualified; it only helps him with a few hints and outlines for the use and application of powers already in possession.

So far, How stands our argument?—*that training is the chief part of education; that thinking is the chief habit to be trained; that to train in thinking requires a subject in which thinking is indispensable, and which must admit of catechetical or lesson teaching.*

My object is to show, that the study of languages, and more particularly of Greek and Latin, answers this twofold purpose for youth, better than anything that has ever been proposed as a substitute. For, what would we bring in competition with it? Is it MATHEMATICS?—this few persons would propose who object to a classical training as not bearing closely enough on commercial life. For, in point of useful knowledge—of the requirements of business, and tending to success in commerce—mathematics

must be open to all the objections which are urged against the utility of classics—namely, that the study of them should be exchanged for some medium of discipline, and some kind of knowledge more directly and generally available to the pupil in his future calling. Moreover, boys from the age of nine to fifteen are not capable of making much progress in mathematics ; I admit that its tendency to train the reasoning powers and teach to think, is equal to that of any study which can be named ; but only as regards *young men*, not *mere boys*. For mathematical study does not fulfil one condition before laid down ; it does not admit of that easy gradation of difficulties, nor can it excite that interest which is the charm of language. Boys will soon grow tired of squares, triangles, and algebraical quantities, who will yet find some entertainment both in the words and sentiments of Ovid, Virgil, Horace, and Homer. Boys will also learn to think on a subject which tries their powers only a little and by degrees, and just as a means to turning Latin into English, when they would be wholly unable to spend the greater part of their day in the exercise of reasoning, for its own sake alone, with little variety for their relief or reward. Mathematics, as all experience shows, belong to a later age ; being more fitted to strengthen and improve the reasoning, than to call it originally into action.

But what shall we say of HISTORY? Can anything be more desirable than a study of the habits, cus-

toms, and laws of the nations of ancient and modern times—to hear “the lessons of philosophy teaching by experience,” and learn to improve the future from the past? Does history afford no matter for the exercise of thought? Is not reflection here required at every step?

Certainly the study of history does require reflection at every step; but, like mathematics, to be studied with advantage, it demands rather a matured than an incipient habit of reflection; unlike mathematics, however, it has the disadvantage of not *enforcing* the thinking habit, however much it may *require* it. For too many deceive both their teachers and themselves with the idea that they are studying history, though thought or reflection is all the while in abeyance, and the memory alone is exercised, and that with a useless, because undigested, catalogue of battles, sieges, and birth and parentage of kings and queens. Besides, the teaching of history belongs in a great measure rather to the lecturer than the master. The study with youth always must be desultory. A thinking boy will read history of himself, requiring no other assistance than that which the casual remarks of a good classical instructor commonly afford. A youth who has not learnt to think, will never separate the kernel from the husk. The few amusing stories he will read by himself; the mere dates and names he may be compelled to repeat. But what compulsion can ever cause a boy to deduce from the page of history

the principles of moral and political science? But more on this subject in another lecture.

Surely, I need say little of NATURAL PHILOSOPHY. This again requires teaching rather by lecture than by lesson. As with history, you may teach the experiment and the fact, but can never make the untrained mind refer each fact to its proper principle; and in proof of this, we may remark, that squibs or pop-guns may be used in a play-ground for six months without one boy out of a hundred inquiring, or at least comprehending, the principle on which they act. "Many years of experience in education," said Mr. W. G. Horner, the mathematician,* "have convinced me that youth is the season to acquire such easy knowledge as the study of language affords; boys are rarely capable of abstract science. A little of mathematics or experimental philosophy may enlarge the sphere of their thoughts—may interest for the time, and create a taste for another day, but these subjects cannot be made the staple commodity of a school."

The next step to pointing out what will *not answer* our purpose for drilling and training in thought or reflection, is to show what *will* serve us.

The study of Latin or Greek (for convenience let us speak only of Latin) I maintain fulfils all the conditions of that study and medium of training for which we are seeking. For,

* Author of the "*Solution of Quadratic Equations*," published in Hutton's Mathematics.

First, its acquirement is not only *sometimes*, but *universally*, practicable. It is a course which suits all minds (and no school can afford a different regimen for different pupils). Secondly, it not only *admits* of reflection but *compels* it at every step—and that by so easy a gradation, that it suits every capacity in every state or stage of development. Thirdly, it is sufficiently interesting for the purpose of encouragement, yet not too interesting for the purpose of discipline. And this peculiarity of classical studies deserves very serious consideration; for, be it observed, boys should learn, not because it is *amusing*, but because it is *their duty*. They cannot be too soon accustomed to a system of severely searching and repulsive study. They who at school are rendered mere epicures in literature will never enjoy a sound and vigorous mental constitution in after-life. Fourthly, the discipline is perfectly unintermitting: the difficulties will not too soon be exhausted; more subtle principles remain to be deduced, embodied in a rule and generally applied, when the use of common Syntax and Prosody has become familiar. Fifthly, though we have insisted only on the formation of the more important habit of reflection, the study of the classics also exercises, in fair proportion, every other habit of the mind—of course, I mean when properly taught; a limitation which equally applies to every subject of education. This I specify to preclude obvious objections, and because I am well

aware that there is a way of teaching Latin and Greek attended with little more improvement, either to the reasoning or imagination, than Euclid without diagrams. More depends on the mind of the master than on the contents of the book. The wand is only magic when in fairy hands. Sixthly, it is admirably adapted for the practical, or lesson, teaching; while, at the same time, it opens a wide sphere for the exercise of those minds which are capable of profiting by the speculative, or lecture, teaching. This is also important; for, almost every classical scholar would, if he were questioned, acknowledge that certain habits of thought and inquiry, and the greater part of his knowledge, were indirectly the result of those valuable excursions and incidental disquisitions which—as stirring “*truths which will out*”—buoyant and ethereal matter which will emerge or sparkle forth, when the kindred spirit of a proper master owns the influence of immortal genius—hourly burst from the lips of such tutors as our universities are daily sending forth, each for the enlightenment of his destined sphere of life.

These six points I hope to bring home to you as a matter of the plainest demonstration, and to prove, at the same time, that, if the study of the classics were abandoned, the pupil would learn but little more of *modern* or “*commercial*” subjects, because he learnt no Latin or Greek: the truth being that arithmetic, geography, history, and English literature cannot be pursued by undisciplined minds

to such an extent, as to employ every hour in the day for five or six years together. I freely admit that the elements and outlines of history ; that a minute and accurate knowledge of geography ; and a general readiness and facility in the use of figures, should be acquired by every boy at school : still all this can be accomplished by occasional lessons and one or two afternoons in the week—certainly, after the first or second year of education ; and it would then furnish a beneficial relief or variety : but we must wait till the mental constitution is strengthened and matured before these subjects can constitute the regimen and diet of the day.

In the first place, it is no small advantage that classical training is universally applicable to every mind and every age, every degree of talent, and every degree of application or power of attention. For the very nature of discipline forbids all change, alteration of plans, and the consequent restlessness and hope of escaping, instead of surmounting difficulties, which the possibility of such change would involve. Supposing, for instance, it were proposed, that one class of minds should be trained by figures and algebra, another by natural philosophy, that another might have a taste congenial to history, and so forth ; why, almost every parent would exchange his present tranquillity, the result of acquiescence and well-grounded confidence, for feverish anxiety and doubt, on a matter affecting his nearest and dearest interests ; and every pupil would be

thinking about his natural capabilities, and his *taste*, forsooth, instead of his *duty* ; in other words, he would be looking for the easiest lessons and the *least discerning and detective system* ; and since discipline must be painful before it can be pleasant, perseverance and patience would give way to cunning and evasion. How much better is it, that the child, as he casts his eye around the school of twenty classes and removes, should feel that he has to win his way by a hard struggle in the one and only course, in which all are contending on equal grounds ; that he should find no such encouragement to distrust his powers of mind ; that he should see ample proof that “ they can conquer who *believe* they can ;” and that though nature can do much, industry can do more. Such a system is a little world—a little life complete in itself. When you consider the energy and activity of such a scene ; when you think of the collision of mind with mind, and that each remove marks not only more knowledge but more intellect ; and the highest place the highest state of judgment, taste, discrimination, reasoning, industry,—surely you will not so far underestimate the glories of commercial eminence, in this spirit-stirring city, as to acknowledge that any profession, or honest calling, can require this preparation more than mercantile life ?

Would that even the youngest here present were able to examine, and that every parent could see and compare, the two systems—the so-called com-

mercial-school machinery, and the classical-school machinery—in operation side by side. Sooner, believe me, would you choose the spinning-wheel of olden time, and the first pneumatic engines, for the inventions of Arkwright and of Watt—rather would you choose thus, than prefer a mere English education to the severely searching and trying discipline of the classics: a discipline which gives at once energy to design, and power to execute; strength and method to rough-hew, and taste to finish; adding versatility to power, and industry to refinement.

Look at your first forms, where the child is learning to discern cases and tenses, and exercising his mind on things singular, plural, nouns of multitude, verbs active and passive, time present, past, and future—I care not for the ridicule of short-sighted men—here is he learning for the first time to think of the meaning of words before he utters them, and is every moment discriminating between different sounds and different senses, and trying to body forth his rude conceptions in words assisted by the suggestions of the master, and the corrections of his class-fellows at every step. Proceed to the next classes, and there you will find the same terms already become determinate, habitual, and available, and in constant use, having taken up their respective places in principles of grammar; the words having become propositions; and the application of terms being accompanied with the generalization of rules and principles.

Further still, as you advance amidst this machinery of minds, you will find the raw material of thought, which was gathered up and wound off into separate words in the first part, and arranged into propositions in the second, have now become connected sentences in the third, rendered fluent by the practice of the fourth or fifth classes, and, lastly, refined according to the nicest rules and purest standard of taste in the sixth or last.

Exchange your subject for history, or natural philosophy, or even French, or modern languages, and the machinery disappears; you can have no steps; no gradation of difficulties; no connection of parts; you have a *number* not a *series*, and that of mere desultory and mechanical operations. Each party is set to work from time to time with new materials, instead of being taught to find the full use and convertibility of the old. The difference in the pupils is as great as you would discern between two manufactories, one of which employed all the limbs and senses; the other, a single limb or single eye: the one, under a vigilant superintendence, where every deficiency was corrected at once; the other, under a system which defied the keenest master to detect loss of time, loss of material, or misapplication of labour!

Unquestionably, I shall be asked, why modern languages are not as suitable for this discipline as ancient? for persons continually observe, that a youth may have occasion to *talk French*, but never

to *talk Latin*. The last part of this objection will be fully answered in the next lecture, where I shall discuss the comparative value of classical and commercial subjects in point of *knowledge*, as useful on *their own account*, and not, as I am now speaking, in point of *discipline*, and as useful for the *sake of something else*. I hope to show that men do *speak more* Latin than they suppose; and probably a language which enters into every expression we hear or utter, which runs as a golden thread through every sentence of our finest writers, discernible alike in the ease of Addison and the strength of Johnson, such a language may appear not less useful even than French; of which many a man lives and dies without the use and without the want.

The answer to this question of modern languages I published in the year 1842,* and am not a little pleased to find that so great an authority as Dr. Arnold has given precisely the same reasons for his preference of the classics to modern languages as a means of discipline. First, that it is simply impracticable. Foreign masters may *teach*, but they cannot *train* English boys. Moreover, were it practicable, it would be liable to the objection that it could *not make to think*. The similarity of French to English is too great; the sense may often be conjectured before the construction is understood; thus boys would “jump to a conclusion” without legitimately and logically arriving at it. Besides,

* The reader is referred to “School Education.” Slatter, Oxford, 1843.

the structure of modern languages does not admit of so exact an analysis. We cannot say, as of Latin and Greek, that our knowledge of them may be built upon a series of syllogisms, of each of which a rule is the major premiss. In other words, we cannot say with the study of French, new facts continually lead to new principles, and new principles discover new facts. On the contrary, that language abounds with idioms which none but a practised grammarian can attempt to bring within the province of any other faculty than memory alone.

This decision fully coincides with that of the celebrated historian, Niebuhr. Such were the powers of this great man's reasoning, that he ventured to pronounce an opinion of some part of the constitution of ancient Rome contrary to the evidence of Livy. In course of time the discovery of some lost fragments of Cicero de Republicâ, verified his assertion. I would also state, that Niebuhr, in conversation with one of my friends, Professor Lindwart, stated, that it was well known that before reading the summary of one of the lost books of Livy, he closed the book, and ventured to assert that the epitome he was about to open, must contain certain facts which he then wrote down, and that the book proved the correctness of his judgment.

Was Niebuhr, then, I ask—was he, who could convict ancient writers of error in the history of their own country—was he, whose reasoning enabled him to conjecture from the first century of a

nation's history, the achievements or fortunes of a second, while that part of their annals lay yet unrolled before him—just as you would conjecture the whole of a printed pattern from a part—was such a man, I say, a competent witness on a question of mental discipline? And what did he say? It was not his knowledge by which he had gained a reputation throughout Europe—classical studies had served him further still—no, in the languages of antiquity there lie the materials of a mighty exercise, open alike to all. Their forms and ideas are not like those of modern languages, fleeting, variable, irregular, and capricious. In the classics every student finds materials for thought, as it were the pieces of a puzzle, or like the confused and scattered tesserae of an ancient pavement. He who by patient reasoning, step by step, advances, fits part to part, till more and more distinctly his eye discerns one harmonious whole, and tests the correctness of the work, by contemplating therein a faithful delineation of the fortunes, laws, and awful lessons of a mighty nation—then this man's mind is strengthened by the task; but not so the man who studies a modern language by the aid rather of memory than of reasoning, burthening his mind with the recollection of three things, instead of remembering two and deducing one. This kind of study exercises only those faculties which least require it, having frequent occasions for their energies in common life.

I have now argued the superiority of classical

education as a means of discipline to form the mind ; I have argued first by fair and honest reasoning ; and secondly, from the highest authority. If you require more reasoning, you will find it incidental to the ensuing lectures ; if you require further authority, you have it in the tried system of all the old foundation schools in the land. Prejudice, custom, the unreformed system of a day, when the English language was yet imperfect, and Latin the conventional medium of thought—these I know are topics which deserve consideration ; but when we have fairly and fully allowed for these causes, there must still be a large balance of probabilities in the favour of the system which has survived so many changes of men and measures. Time tries all things, because it admits of repeated tests and trials of comparison of causes and effects too numerous for any mistakes of consequence, of things accidental for things essential, or of advantages common to many measures for advantages peculiar to one. Such is the test which classical discipline has survived. Its title has often been questioned, yet its right maintained. It has lain open to many a specious argument, and remained triumphant ; although, strange to say, her advocates have rarely taken up the strongest point for her defence.

If you have any doubts or misgivings, ask yourselves, Has the classical system “worked well?” Are Sir Robert Peel and Mr. Gladstone less suited to understand the interests of a commercial city because they did not study taxes and tariffs at col-

lege? It is no answer to say that the habits of some men are more elegant than useful, that their literary ease would be well exchanged for knowledge of business, and that the tone and temper of some minds cast in classic mould is little suited to stand the ruder shocks and contentions of a community struggling for bread. Is not every kind of study liable to the same complaint? Is it to classics we must attribute the misery of innovators, projectors, patentees, and disappointed theorists of all sorts. This is all ordained in the decrees of Providence. Society must have its pioneers; some to think, and point out the way of civilization, and some to follow: and what if some minds run wild in their own rankness on the one hand, or luxuriance on the other, these solitary instances must be assigned, not to the measures, but the men. Any other line of study is liable to produce the same effect. I could mention a distinguished literary character in this city, one who has been pointed out as the one and only man fully qualified to edit the works of Shakspeare, who took so little interest in the affairs of common life, that his friends say, he asked how the Reform Bill was progressing six months after it had passed. Surely this must be an argument against English studies, if these I have mentioned are fairly applied to classics.

Need I go further to convince you that there is more reason to support, than argument to refute, my advocacy of classical training. The question of *useful knowledge* I defer for the present; I am

now arguing a truly kindred question, *how to form a useful mind*; the indispensable qualification for making knowledge useful when you have it. An unformed mind, stored (if such a mind can ever become stored) with the lessons of history, or the principles of science, can be compared to nothing else but a child's nursery, hung about with chronometers, models, and magnets. That which is but a dull toy to a child (and child in years, or child in mind, little matters to the present question) is a compass and guide on the pathless waste of ocean to the man of science.

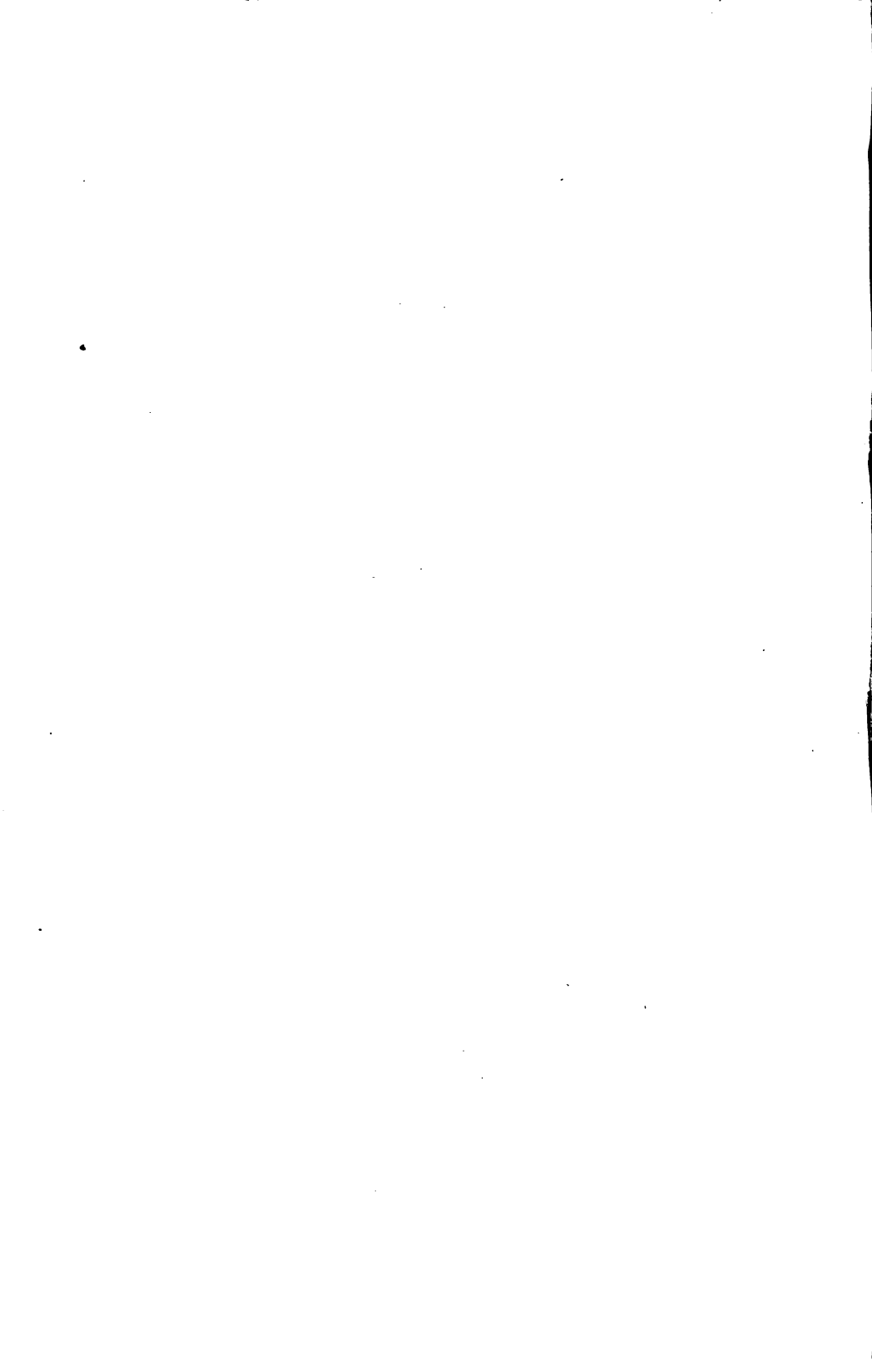
I must conclude for the present. I am not saying what course commands success in life, but what deserves it. Commercial life requires not so much knowledge of business for ever changing, as business habits which last a life. North Britain pours forth abundant evidence. Is it their knowledge or their habits to which Caledonia's sons owe their success in every mercantile establishment in the world? Is it not remarkable that in Scotland, more than in any other part of the United Kingdom, children of every class have been made to acquire some knowledge of the Latin language. If the training be not well fitted to the formation of useful mental habits, it must be acknowledged to be not a little singular that the parochial schools of the North should have sent forth so large a proportion of the industrious, shrewd, thrifty, and versatile members of the community.

LECTURE III.

ARGUMENT.

THAT Classical school education tends most serviceably to fill or furnish the mind, in a direct and immediate point of view, to attain wealth and distinction.

“Useful knowledge.”—Classical knowledge compared with additional. Arithmetic—History—Geography—English—What Bacon said of Compilers—Our School Historians—Latin and Greek not the exclusive studies of public schools in the present day. Account of a commercial department added to a Collegiate School—Experience in the result—Opinion of Professor Sedgwick on the early study of language—Modern languages a useful addition (one quite practicable), but not a substitute for Classics—The superior usefulness of Classical studies fully explained—that it adds reasoning and talking, thought and language to reading, writing, and arithmetic or calculating.



LECTURE III.

IN my two preceding lectures the arguments by which I attempted to support my preference of classical education as a preparation for commercial life, may be represented by the following outline :

That education consists of two parts ; the forming and the filling of the mind ; that the forming is by far the more important of the two ; that therefore, whatever course of study tends more effectually to form the mind is entitled to a preference.

In my second lecture, I undertook to prove that the study of *languages generally had a superior tendency to form the mind ; more particularly the languages of ancient Greece and Rome*,—because modern languages, both from their own nature, and the parties by whom they must necessarily be taught, are perfectly inadequate to compel the habit of thought or secure wholesome discipline.

As the object of my first and second lectures was to prove, that a classical education constitutes the best means *for forming* the mind, so my third and fourth lecture will vindicate its superiority also as supplying the most useful matter *for filling* the

mind ; in other words, that both as to *formation* and *information* — both for mental *habits* and mental *stores*—both for the *power* TO THINK and the *materials* FOR THOUGHT—a classical education is best suited for youth, whether designed for a commercial or for a professional and literary sphere of duties.

And further ; since knowledge may be said to be more eligible in two senses, I shall show in the present lecture, that the knowledge attained under the classical-school system *is more eligible in a near, immediate, and direct point of view, for success in commerce, advancement in life, and the honourable acquisition of wealth.*

In my last lecture I hope also to show the eligibility of the same knowledge and discipline in respect of *higher interests, for the man apart from the merchant ; for the resources of a cultivated mind, not only for their own sake and the interests of time, but for the improvement of the character and interests of eternity.*

Let us now enumerate and separately compare the value of a more than usual knowledge of the various subjects of commercial or non-classical with those of classical education.

The comparison, be it understood, lies between classical knowledge and the quantity of history, arithmetic, and other subjects of English education compatible with a classical school on the one hand, and the quantity of the same subjects which would

be gained by dispensing with classics on the other hand. I have no doubt of being able to explain, that what could be gained in modern learning would be little at the best ; and that little must be forced and out of season, and therefore evanescent—indeed, I have no hesitation in saying that, *instead of the sacrifice of Latin admitting of more English subjects, the utmost it can admit of must even be less.*

First of all, let us consider the study of ARITHMETIC.

Accounts and book-keeping, I believe, form more than one equal half-part in the popular idea of education ; why or wherefore, except it be on the narrow-minded notion that as money is unhappily too often the end of life, so it should be the beginning, middle, and end of education ; how otherwise to account for this anxiety about what bears so nearly on pounds, shillings, and pence I know not. Still it must be granted, that if one or two afternoons in a week enable the pupils of a classical school to work with facility sums in vulgar and decimal fractions—and this is matter of common experience—you would hardly give up classics for mere arithmetic.

But if so, the question is, Would you gain more ?

To all the intents and purposes of commercial life you would not gain as much. For what business requires is, not a knowledge of complicated arithmetical rules, but a facility in readily applying the more simple rules, chiefly *Interest*, the *Rule of Three*, or *Rule of Proportion*.

For, you must be well aware that a master may teach the *rule*, but you want mind to understand the *reason*. The arithmetician soon brings his pupil to the last page of *Bonicastle*; but the application of arithmetical, as of all other knowledge, depends on the state of the reasoning powers. Thus arithmetic pre-supposes a habit of thought, and we are brought back to the former question of mental discipline; you will ask, perhaps, “*And does not the use of figures assist mental discipline?*” undoubtedly it does. I perfectly agree with Dr. Whewell, that, not for the *use*, remember, but for the *exercise*, arithmetic should form some part of the daily studies of every school—that arithmetic should be regarded as part of mathematics (which means *disciplinary studies*), and should be made to co-operate with the study of language.

But our present question regards the utility of arithmetical knowledge for its own sake, as an *end*, and not as *a mean*; and I trust it will be allowed, that as boys can pursue arithmetic only to a limited extent, the addition of classics, far from preventing the acquisition of its rules, will prepare the way for their more ready application; for, once grant that an original power of calculation is better than the mechanical use of figures, and you must allow that classics and arithmetic together will answer better than arithmetic alone.

Of GEOGRAPHY I need say little. You may see a child of six years of age point out on a blank map

any place in the interior of Africa, and many a child, only a few years older, might be taught to puzzle even the Duke of Wellington himself in localities of the Peninsula.

It will hardly, therefore, be proposed to dispense with classics for additional lessons in geography.

But, what shall we say of HISTORY? Does not the page of history supply an inexhaustible fountain of knowledge useful to intelligent men of every class? I have already admitted that an outline of English, Grecian, and Roman history, is part of the mental furniture which every youth should acquire at school. This outline, however, may be acquired without causing any interruption to classical studies, and more than a mere outline it is quite impossible for boys to comprehend. Experience in life, and some knowledge of philosophy, both moral and political, far beyond the capacity and opportunities of youth, are required to study history in the true sense of the term. Even at our universities the young men of the highest attainments are not to be called historians: they study only a small section of the spacious circle described in the revolutions of six thousand years. Our schools, therefore, must not aspire to take precedence of our colleges; but must be content to confine their teaching of history to a clear outline and exposition of certain eras, guiding and encouraging that spirit of inquiry and mature habit of reflection which history especially demands. Classical teaching, properly con-

ducted, will rather assist than interrupt historical research. If you sacrifice school classics to school history, you will gain but the shadow, though you pay most ruinously for the substance. I am not singular in this opinion, I have the great Earl of Verulam on my side ; for since English masters can only use historical compilations with English pupils, they are compelled to have recourse to the assistance of certain senseless and barren authorities, whom Bacon called the *mere moths of history*. It will be here instructive to consider what was passing in Bacon's mind when he designated historical compilations by this curious expression.

History, as faithfully related by a series of writers, each detailing at length what he saw or heard, seemed to Bacon like a fine piece of the tapestry of his day, on which were delineated figures that seemed to move and breathe in positions which told the whole story : who the victors, who the vanquished, the cause of strife, the fire of the chiefs and the struggle of the men. To such cunning embroidery we may compare the varied and vivid page of Froissart ; but when Hume comes in the character of *Moth the first*, makes havoc of all colours and perspective, till no eye can distinguish between friend and foe ; when Goldsmith follows as *Moth the second*, eats out each remnant of distinctive character and vitality, and makes the living motionless as the slain ; and, lastly, when Pinnock enters as *Moth the third*, preys on what the other two had spared,

and makes skeletons both of the dying and the dead—surely such shadowy sketches of things that were cannot so far give the character of the past, as to constitute what history should be—the mirror of the future, “the lesson of philosophy teaching by experience.”

Have I not, then, the highest authority for asserting that history, as it admits of being taught at school, is a mere matter of names and dates, a meagre skeleton, and bears but a faint resemblance to any instructive records of the human family and fortunes? Need we, then, be so anxious about a little more or less of this unseasonable study, as to forego a classical education for the chance of some slight accession of it? I say only for the *chance* of an accession; for it is by no means certain that when a pupil has closed his books, and been engaged in a counting-house for six months, he will find that his daily lessons of history have left any clearer impressions on his memory, than those which his classical schoolfellows have derived from weekly exercises and private reading alone. For, if such schoolfellow has read the first book of Livy or Thucydides with a competent master, he will undoubtedly have received such a preparation for historical studies as can hardly be expected in any English classes.

If foregoing a classical education gives no very apparent advantage in respect of arithmetic, geography, or history; nay, more, if it evidently

diminishes our power of using, applying, and otherwise enjoying such literary possessions, and yet does not evidently increase them ; what advantage can we hope in respect of English Grammar, Composition, Orthography, Philology ?—subjects which (as I may fairly judge from school advertisements and prospectuses) are very alluring to some portion of the community ? I have one thing only to remark ; which is, that, by dispensing with classical studies, you exclude the only medium by which those subjects can ever be effectually acquired.

You will now, I presume, be able to understand the force of a remark made to me by a master of experience, in a school partly commercial and partly classical :

“ The only subjects I can find for my commercial pupils are soon learnt, as far as boys can learn them ; there they cloy some minds, and clog others ; I want to introduce classics, and my argument is, they will not learn more English because they learn no Latin ; indeed, for that very reason, they cannot possibly learn as much.”

I shall now perhaps be told, “ you are reasoning on a supposition that what we term commercial instruction need not be neglected in a classical school.” But is it not the case that many of the public schools teach classics, and classics only ? If so, you need not adopt so contracted and injudicious a system in your own establishment. But I believe the day to which you allude is now gone

by ; and for proof of this I have only to refer you to the life of the late Dr. Arnold of Rugby ; the question is, Do we commonly observe that classical scholars have less general information, are less capable of editing a newspaper for instance, or contributing to a magazine, than others who have not studied classics ? Are they less qualified for business, for the Bar and the Senate ? The contrary is notoriously the fact ; my experience justifies me in saying, with the poet Coleridge, that the same schoolboys for the most part who know most of ancient literature, know most of modern also ; “ that their acquaintance with the Mississippi is generally in proportion to their acquaintance with the Tiber or Granicus ;” that, in one word, you must judge of Eton College by the fair average of Eton men, and estimate the probable tendency of a classical education by its observed effects.

In these remarks I have not been speaking from mere theory and speculation, but from facts which have fallen under my own observation. The facts to which I allude, according to my promise in my last lecture, I will now relate.

In an establishment similar to that for which I have now the honour of consulting, about five years ago there existed under the same roof two separate departments, one Classical and one Commercial. A clergyman of my acquaintance was charged with the entire instruction of certain classes in the classical department, and also with the superintendence and

examination of the commercial pupils once or twice a week.

At the time of the commercial department being instituted, he had some classical pupils who had translated one book of Cæsar, and had learned to repeat the Latin words and phrases for the English, almost as readily as the English for the Latin; they had also gained a facility in turning, by use of such vocabulary and careful grammatical training, simple stories from the Roman history into Latin, and had made some little progress in the Greek Dialectus. The greater part of this advancement had been effected in the space of fourteen months, in which the general character of the minds of his pupils had undergone a very sensible change. The trying emulation of lessons in class; the sustained exercise of attention and eager listening with critical ear, in case a place might be gained by correcting an error in a single letter; the daily and almost hourly practice of quoting and applying rules of grammar, subject always to exact and immediate correction; add to this, the efforts which indicate self-command, so unusual in youths, of thinking of the meaning, declensions, and government of words almost at the same time,—all this kind of drilling carried on by the half-hour together every school-time, had improved his pupils, not in *memory* alone, but also in *accuracy, attention, quickness, apprehension*, and the free use of their thoughts. In comparison with this mental exercise, he found that when-

ever he required lessons of history and geography, business seemed turned to play, and not half the same industry or application could be enforced.

While such was the tone and temper of their minds, the Commercial department was opened, and that under a very superior English master, in order that, as it was stated, English History, Poetry, Chronology, Grammar, use of the Globes, Orthography; and, in short, everything which (as applied to boys) sounds great and means little, should be exclusively regarded.

Into this department many of his most promising pupils eagerly migrated; still he did not lose sight of them, because they still remained under his occasional superintendence; and, what was the result? The result was this,—that at the end of a year their knowledge of these English subjects, which claimed their undivided attention, was scarcely equal to that of their former school-fellows, who continued to devote three-fourths of their time to classical studies. So much for the *contents* for this commercial *filling* of their minds;—now for the *forming* of them. It was apparent that they had become slow, careless, and inaccurate; and as a proof, one of them volunteered this very extraordinary remark:—“At first you taught us, Sir, you required of us double the quantity of our former master; still, after a while, we could prepare the longer lessons with equal ease; because by practice we became quicker, and gained better memories.

Again: when we moved into the English classes, our lessons did not require more than a quarter of the time of the Latin and Greek; but now we find them quite as laborious, because we cannot learn so fast, and our minds *have sunk to the level of them.*"

But, how stands our argument? I proposed to compare the subjects youth may learn, and the quantity they may learn of them, in a classical school, with the subjects of a commercial school, and the conclusion is this,—the *classical more than answers every purpose of the commercial school, and teaches classics besides!* This I have shown by conclusive reasoning, and by adducing a very strong case in point. I hope therefore it is clearly understood, that there are many subjects, such as history and science, which, however valuable when really known, it may yet be very bad economy of time to teach; more particularly, because a boy's mind is not formed for the acquisition of such knowledge. Then, is it formed for classical knowledge? Certainly not. It is formed for only a little knowledge of any kind, (except knowledge of languages, as I shall presently show,) and therefore, I say, be content to form, train, and discipline the mind while it is in such a state, that all experience shows you waste your time if you try to fill it. Consider that your pupil has a long day's work before him, and do not deny him a portion of the morning of life to sharpen his implements and mature his strength for his future labours.

Knowledge of history or English literature deserves not the name of knowledge unless it assume a digestible and convertible form ; the food of the man ceases to be food when administered to the infant. The mind, like the body, requires a different diet in its different stages ; and becomes clogged and oppressed, instead of strengthened and invigorated, if crammed with matter beyond its strength to digest. The human mind cannot retain what it cannot enjoy ; neither can it enjoy what cannot be matter for frequent thought and reflection. The mere terms, forms, shadowy skeletons, or epitomies of literature ; the “ homœopathic ” quantities by which it is vainly attempted to operate on a boy’s nature—these are doomed inevitably to perish and decompose, and slip from the mind almost as soon as they are admitted ; for this simple reason, that *thought cannot circulate through them*—attention is relaxed and diverted—the mind loses every hold upon them, and all that accuracy and distinctiveness of conception, which alone turn *words* into *knowledge*, fades in a day, and is gone for ever.

And, what is the use of such so-called knowledge? Its only surviving tendency is to confuse and mislead. For half-knowledge is like false data, or the partial statement of a foolish client to his lawyer, or like a silly servant with half his errand ; it precipitates a conclusion, but a conclusion the more erroneous as the reasoning is the more legitimate.

This I say is the result of the forming and cram-

ming inseparable from the proposed commercial education of the present day, in the minds of youth ; with the mature and formed mind the case is widely different. The disciplined will extract the principle, as it were the kernel, though the detail and facts, like the husk, are thrown away. So, the judge will remember rules of law, though he recurs to his books for the case in point. This power of the cultivated mind to remember rules and principles, is the very key to memory. Principles form the best of all kinds of *memoria technica* ; because they are easily remembered themselves, and they assist in the recollection of the facts which exemplify them ; thus we may understand the secret of the rapid acquisition of men of powerful intellect. Each new series of facts teaches them new principles, and each new principle rivets their attention to a new series of facts ; and this, be it observed, is the productive habit of mind which classical education is best calculated to form.

“ But, is there no subject through which the thoughts of youth will habitually maintain a healthy circulation, and which they may effectually remember and usefully apply ? ”

There is such a study, and that study is Language. That which we *think in* we necessarily must *think of*, and therefore language fulfils the chief condition we require. This is an acquisition for which nature has formed the infant mind. Consider the wonderful ease with which a child com-

prehends the conventional signs of thought between man and man—not only learns *which* word attaches to which thing, the house, the trees, and the objects which meet his eye, but understands by a kind of rational instinct the meaning of abstract terms without ever thinking of the faculty by which he separates them from the names of mere objects of sense. The readiness, says Professor Sedgwick,* with which a child learns a language may well be called a rational instinct; for during the time his knowledge is built up he knows no more of what passes within himself, than he does of the mere structure of the eye or of the properties of light, while he attends to the impressions on his visual sense, and gives to each impression its appropriate name; now we must observe, that as the memory becomes stored with words, this readiness of verbal acquisition gradually decays, and at length with some persons almost disappears.

That this is true we need only appeal to the experience of those who being long disused to such studies, have attempted to learn a language. They will tell you of the fatigue and laborious progress in acquiring what a child gains without knowing how, and a young person, cheerfully and without a sense of toil: *our fathers then have done wisely, and followed nature in making the study of languages a part of our earliest discipline.*

* On Cambridge University Studies.

Allow me to quote to you also the opinion of Locke, as expressed in his quotation from La Bruyere, to show that there is another reason for choosing the elements of language, for *filling* as well as *forming* the youthful mind :

“ One can scarce burden children too much with the knowledge of languages ; they are useful to men of all conditions, and they equally open them the entrance either to the most profound or the more easy and entertaining parts of learning. If this irksome study be put off to a more advanced age, young men either have not resolution enough to apply to it out of choice, or steadiness to carry it on ; those on whom a child depends have authority enough to keep him close to a long-continued application.”

Since such is the usefulness of the early study of language, and such the facility of its acquirement at an age, when, as we have shown, the *child can effectually retain little else*, the only question is, what language shall we choose ? Latin and Greek are the most serviceable as means of discipline, what language is the most *useful of itself* ?

I answer, that I can state on the authority of Dr. Arnold, of Rugby, that a degree of knowledge both of French and German quite sufficient, both to give a taste for these languages in after-life, and a facility in acquiring them, is quite compatible with a sound classical education. Still, these languages must be regarded as accomplishments, and

not as essential to education ; nor are they as useful as the languages of Greece and Rome.

But, in point of *usefulness*, I must maintain that the Latin language holds the highest place, because it is so nearly connected with the English tongue, and so closely interwoven with it, that, in the study of our finest writers, even the most intelligent English scholar must inevitably lose much of the fulness and *clearness of the style*, if he does not know the Latin language, and must overlook yet more of the beauty of their ideas and spirit of their sentiment, unless he is acquainted with *Latin literature*. To explain my meaning, you must have discovered that all writers insensibly copy more or less of the language of the favourite authors of their day ; also, that the style of each age has its peculiarities,—in other words, there is a strong family likeness in the literary progeny of each successive era.

Thus the style of Addison, of Johnson, of Burke, and, may I add, even of Dickens, have each a host of imitators. A reviewer only lately remarked, that the scholar who would qualify himself to edit the works of Shakspeare can only enter fully into the spirit of that author by studying the literature of the Elizabethan age. Now, there is no author who has ever exercised so extensive an influence over English composition as have the Latin authors ; for they actually lent their language, as the only permanent medium of thought during the middle

ages, to all the learned men of Europe. And even when English was first used, can we doubt, that, so near the period in which men continued to read, and almost to think, in Latin, their writing would betray the Latin spirit too? And since, also, no sooner did our authors employ the English language, than they adopted a very large number of Latin words as their own—so many Latin words, indeed, that scarcely any English author of the last three centuries has used less than one word of Latin origin to five of Saxon, and some authors as many as two in five. Can we, I say, doubt the assertion, that no man can fully understand his own language who cannot trace these words to their roots?

I speak not only of the terms of science and invention; although, as new things require new words, which are usually borrowed from Latin and Greek, it is highly useful to know their meaning, so constantly as they occur. Neither, again, do I allude to the writings of Sir Thomas Brown, Fuller, and others, who used certain words in their primary Latin sense; but I can discern the usefulness of Latin in a far wider sphere, and in a sense applicable to the hourly conveniences of common life.

I feel at a loss to explain what I mean in terms intelligible to those who have not had a classical education. But, believe me, I am not the only person who would find such difficulty. Nor is this the only subject on which the same difficulty must

always occur, of conveying thoughts which are the result of one course of education, to minds formed upon another. If, for instance, two men have travelled in different quarters of the world, the curiosities of nature or of art, the customs, the manners, and the character of the nations they have both visited; the pyramids, the chasms or mountains, which have touched the same chords in the hearts of each; these, and the feelings they excited, become a bond of union between them, like school reminiscences to old play-fellows—like “ battles, sieges, fortunes,” to the soldier, or like the terrors of the deep to the veteran mariner. What is it that leads to the formation of a *United Service*, a *University*, a *Travellers’*, or a *Literary Club*? The bond of union to which I allude—common subjects, common tastes, and common sentiments. Some common measure, or recognised standard, some common illustrations and universally received terms and principles, are peculiar to each. Introduce a single member of one of these communities among the members of another, and I am not going to observe that on their own particular subjects he is at a loss, but I would call your attention to this: that the illustrations which that subject supplies, the ideas it has tended to form, the relative terms which the same experience has rendered definite to the comprehension of each society; above all, that as to the many conventional terms and allusions and received maxims which are uttered, such a stranger

may hear, speak, and endeavour to join in the conversation, while it shall be apparent to a third person that neither party enters fully into the spirit of the other; still less is there that harmony, unison, and sympathy between them, that each enjoys in his own peculiar society.

You will understand me to imply, therefore, that one common form of education by classics, the same early initiation into the mysterious thoughts of bygone days, the same familiarity with the subjects of ennobling contemplation, and the same literary excursions in the same classic fields, tend by a similar bond of sympathy to unite heart to heart, and mind to mind.

Of this I will attempt one more illustration :

“ The chief cause of our difference with the Americans,” says Captain Basil Hall, “ is, that the English language has one meaning in Great Britain, and another in the United States.” His meaning is this : that two words shall to an Englishman express the same thing, but the one shall be the magic word to conjure up an evil spirit with an American, the other shall bear no such meaning; the one shall be associated with their prejudices, the other shall appeal calmly to their reason. Indeed, that is true of words, which Sir James Mackintosh said of laws : “ *They are not made, they grow;*” and, according to our knowledge of their growth and history, so do they awaken a different class of associations in our minds. For

instance, a *Briton* is a more stirring word than a *Citizen of England*; and *independence*, though it sounds honourable from the lips of an Englishman, conveys the idea of lawlessness and insolence in the language of the United States.

In other words, some terms speak to our understanding alone, like mere figures, or algebraical symbols; and some speak also to the heart and to the imagination. Consequently, a similar education must be required for the same words to convey the same meaning to the mind of each. Without it, one man shall read a sentence without admiration or emotion, seeing only what is actually *expressed*; another shall, by the same words, find his spirit stirred within him, feeling also what is *implied*, and entering fully into various kindred ideas, which determined the choice of every word, and the form of every sentence.

Now, this is not true of French, or of any other modern language. Such subjects of study are useful, perhaps, once a year, when you go abroad; and with the usual assistance of a classical school they are easily acquired for that purpose; but Latin is of daily use at home. French is useful to understand the literature of Paris; but Latin is—I will not say the key to it—it is a substantial part of the literature of London; and I will venture to say that an Englishman may more easily appreciate “*Gil Blas*” by translation, without French, than Milton without Latin and Greek. If any one

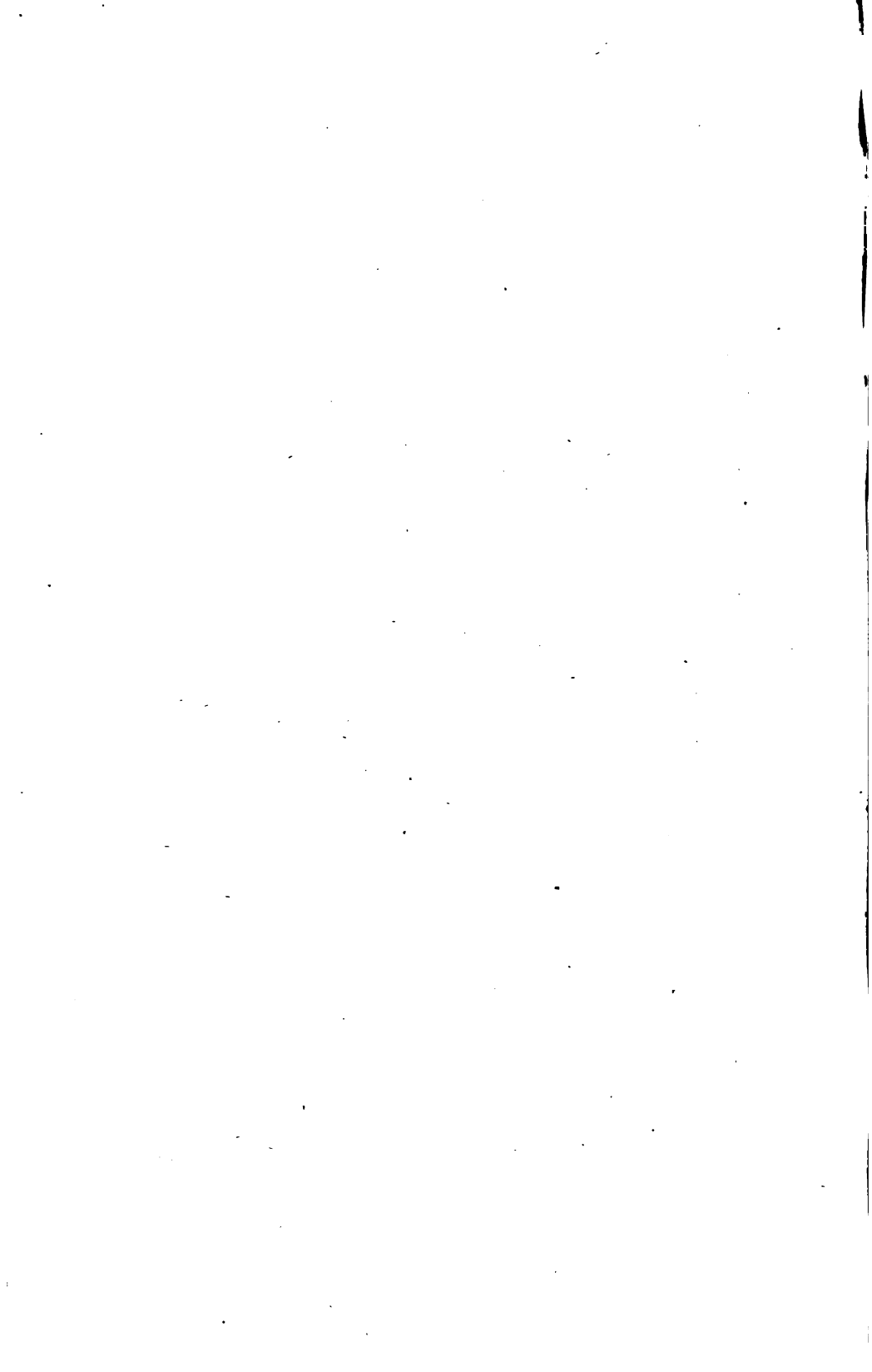
doubts my assertions, let him take up Dr. Hawkins' edition of the "Paradise Lost," and see the number of parallel passages quoted in the notes; and wherever he sees one of these quotations, let him consider that there Milton has availed himself so largely of the ideas of Homer, Virgil, Æschylus, or others, that any writer who took the same liberty with Milton would be deemed the most shameless plagiarist,—far be it from me to imply the least censure on our great poet. Virgil has also built upon Homer, and, doubtless, Homer's genius was also cultivated and enriched by the intellectual energies of minds unknown. My only argument is, that you can only appreciate the work by reference to the classic model; nay, more, that even in parts where Milton seems to have failed, a classical scholar will often discern the sublimity of his thoughts, though, from the deficiencies of language, he had fallen in his bold attempt. The scholar will recognise what Horace terms *disjecta membra poetæ*, as plainly as an artist's eye can trace ideal grandeur in the mutilated remains of the sculptured Theseus.

What I have said of Latin, you will easily believe, is true nearly to the same extent of the Greek language also, though time would fail me if I attempted to specify the grounds of my assertion.

Such, Gentlemen, is the use of the ancient, and such is *not* the use of modern languages. The former is an integral part of education; the latter forms an elegant addition, but by no means a sub-

stitute for the former ; for classical studies are universally recognised throughout Europe—whether wisely or not we need not inquire—suffice it to say, it is the fact. Classics have determined, I may say, the intellectual coin of civilised nations ; for words are the symbols, or coins current, in the interchange of thoughts ; and classical studies afford the only means of appreciating the exact value of this mental currency. I have only to remind you, in conclusion, that a certain alderman of this city once proposed as a toast, somewhat humorously, “ Reading, writing, and arithmetic.” Can anything be more useful than these ? I answer : *Yes*, two things are more useful—namely, *thinking* and *talking* ; the free use of your *tongues* and your *thoughts*. To sum up all, the use of classics is this : to teach you

To think rightly,
To speak correctly,
To understand fully,
To read intelligently,
To compose with elegance,
And calculate with truth.



LECTURE IV.

ARGUMENT.

PROPOSED to show that a classical education is the more serviceable in a comprehensive point of view :

1. Because its loss can never be retrieved.
2. Practically, because it ensures collision with a superior class of minds in youth.
3. Because it alone fulfils the duty of improving all the talents committed to our charge.
4. Because it forms the best counterpoise and corrective to the temptations of commerce.
5. Because it qualifies for the enjoyment, and teaches the proper use and responsibilities, of that wealth which a life of commerce is fairly calculated to acquire.

The history of Roscoe (author of *Leo X.*), and an instructive memoir of a distinguished merchant of immense wealth, lately deceased.

LECTURE IV.

I WILL briefly recapitulate the argument of my preceding lectures, and then state the subject of the present lecture.

I trust that I made sufficiently evident, that of the two parts of education, the *formation* and the *information*,—the *forming* and the *filling* of the mind,—the forming is by far the more important of the two; that, therefore, whatever system of education tends to form the habits, deserves the preference; that classical education most effectually answers this purpose, and therefore must be preferred, if it were only for this reason alone. But classical education has a stronger title still, being the most useful for *information* as well as for *formation*;—more useful, at least, I showed in a *direct and immediate* point of view; and whether it be also more useful in an *enlarged* sense, for *enjoying* wealth as well as *gaining* it; whether it be best for the *man* as for the *merchant*, not only for the business of *this world*, but as a preparation for the *world to come*—this inquiry remains for the present lecture.

But, first, let us examine more closely the meaning of “Useful Education.”

Useful education is that which is useful for, or contributes to, certain *objects*; and that is *more useful* which contributes to objects of the higher kind. We may well ask ourselves, what are the *objects* commonly implied in the eager demand for commercial education? They are summed up in this one request, with which we are all familiar—"Teach my son something he can get his bread by."

I may also allude to the familiar expressions—"My son will not *want* Latin or Greek." "Do not teach him Mathematics; Arithmetic is all he *will require*." Supposing that we reply to such persons, and suggest the inquiry,—“How do you know what a youth may one day chance to want?” The answer is, “Such subjects will not be of any use in *his profession*.” If we suggest another series of questions, “How can you tell that your son may not prove to have the invention of a Watt or a Brunel; the science of a Bacon, Locke, or Newton; or the heavenly ardour of a Martin Luther?” If we submit, that a classical education will remove all positive obstructions to the development of superior powers which a youth may be found to possess; and that every youth should be qualified for any sphere of duty to which it may please God to call him—we then obtain an answer, which shows the true foundation of the preference of commercial education; namely, that *money*, that the *means* of

life are mistaken for the *end* of it ; that wealth and enjoyment are considered one and the same thing ; that the path to riches must necessarily be the path to happiness in this world ; and, that, provided always it is honourably acquired, nothing can be more consistent with happiness in the world to come.

A few more questions generally elicit, that the same persons have too limited views of education to comprehend, in the question of *utility*, the following all-important points,—that every position in life has temptations which a taste for literature has a tendency to diminish, it being well known that a man of cultivated mind will often feel abhorrence where another feels temptation. They do not consider that a man educated exclusively for a lower station, may be thereby prevented from embracing opportunities of rising to a higher ; that though fortune or industry may give wealth, education can alone give enjoyment ; that a limited education must necessarily involve limited means of adding to the well-being either of ourselves or others ; it must limit our sphere of action, and limit our emulation, and all prospects of bettering our condition ; and, indeed, that the appropriate motto for a school professing such limited education, should be, “ Who enters here, must give up hope ! ”

These observations, I trust, will satisfy you that there are certain new ways in which classical education may be argued to be *useful*, and a new

class of objections which deserve to be patiently considered :

I. First of all, the preference of classical education is consistent with an *enlarged utility, because its want is often felt too late to be retrieved.* This cannot be said of any deficiency which can occur regarding commercial qualifications ; because we showed that the former system should comprehend the latter, though the latter cannot comprehend the former. And there is no more reason for expecting that the masters of classical schools should neglect their duty, than those of commercial schools ; and I can assure you, from *actual experience*, that it must be the fault of the men, not the measures, if a boy who has remained at one school from his ninth till no later even than his fourteenth year, has not superadded to his classical acquirements a full qualification for entering any house of business in the Kingdom open to youths of the same age. But, were it possible that there should be any deficiency, I ask any gentleman, acquainted with business, to say from his own experience, what are the qualifications for commerce ? Would you rather have a youth with superior habits to last for a life, or superior knowledge, to be replaced or superseded in a month ? What do you observe is the difference between the knowledge useful in business, of any two youths you can find ? Is it not true that the youth who *thinks most, knows most* ? What do you yourselves retain of your school learning ?

—How much could you at this moment write out on a sheet of paper, the result of your school-instruction and not of your later years? Perhaps little else but the forms of grammar—the meaning of nouns, adjectives, verbs, and the elements of language; these matters belong properly to a classical school, and these are never entirely forgotten; but, of Arithmetic, History, Geography,—the proper subjects of a commercial school; how much can you trace and fairly attribute to your school-days?—Do you now use the same calculations you learnt then? Do you remember the same names of places and facts of history? No: in their place you have built up another store, and system of your own. In other words, you can only thank your master for the elements of your present knowledge—for the capacity and the key to it, and not for the knowledge itself. And, what does this prove?—it proves my first assertion; that a “classical” is *the* more useful education than “commercial;” because, even if it should not comprehend all of its advantages the loss is easily retrieved. But, is this the case with classics?—far from it; for the loss of a classical education involves not only the loss of a classical *knowledge*, but of *classical habits*. And even if any man had the talent and perseverance to master all the forms of grammar, and read Virgil, Horace, Homer, and the tragedians, without a tutor, to explain all the difficulties which occur, and that amidst the toils and distractions of

active life ; still, the *habits of classic taste* and elegance require the collision and sympathy of mind with mind ;—above all, they require that pure and tranquil sphere of literary leisure which all young persons would do well to consider are never, —never again to return, when the precious opportunities of school-days have passed unimproved away. And this leads me to observe :

II. Secondly, *Classical education is more useful indirectly, because it brings the pupil into collision with a superior class of minds.*

Far be it from me to draw any invidious comparisons. I am a stranger to this establishment, so cannot intentionally be guilty of any personal allusions : but I must be allowed to reason on abstract questions in an impartial way. The influence of the society, example, and tone of mind of every member of your establishment may possibly be equal at the present moment. But take an average of schools and an average of years, and you will greatly prefer the associations of a classical to those of a commercial department. By mentioning *associations*, I allude to no heartless ambition for fashionable connections ; but, I mean association and intercourse with superior minds—the influence exerted by a more learned and refined class of masters, and by a more intelligent, inquiring, and literary order of schoolfellows. Some may ask, “How can the masters and schoolfellows make a difference ? Are boys to teach each other ?” —“ If

in his own particular lessons, however limited, what more can we want?" I answer, that though I will hardly allow that boys do not teach, I must positively maintain, that, to a great extent, boys *educate* each other. Indeed, a great deal of education, both at school and after school, goes on without book in hand. To give an illustration:—How is it that the London tradesman is almost invariably more quick, discerning, and energetic, than one of the same extent of business in a country town? Only from the collision of mind with mind; the customers, assistants, and correspondents of a London house are a more stirring class. Consequently they *draw out*,—that is, to some extent, they literally *educate* each other. And even supposing the country tradesman, and all about him—as also the London tradesman and his establishment—had the same amount of business: but if the one set of men were quick, regular, methodical, industrious; and the other, dull, heavy, irregular, and dilatory,—which would you prefer for the apprenticeship of your son? You might be told, the business is the same, the books the same, and the system the same: but would you not reply, that all this is the mere mechanical and formal part; that nothing but the activity of the men can ever quicken a system into energy and life? Precisely such is the education of a school; and since, in a classical establishment, the discipline is more severe, the system more regular, the practice more prompt, and since greater

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taste and elegance of mind also characterise the society of classical scholars, it cannot be denied that a classical school is not only directly useful for the value of the knowledge it imparts and the discipline it maintains, but that it is also useful, indirectly, from the refinement, energy, and superior example both of boys and masters.

III. Thirdly,—*Classical education is consistent with an enlarged utility, because it does not limit the qualifications of a youth to the acquirement of money, but tends to draw forth all the powers of usefulness and talents with which he has graciously been entrusted, for himself or others.*

In other words, education by classics involves a *general education*. The choice may truly be called a *right-wise*—or *righteous*—choice,—a choice certainly *wise*, because certainly *right*, and in unison with the command of our Lord and Saviour, as preparing us to do our duty to our neighbour and our God.

On the contrary, when a man limits his son's education to the means and implements of his worldly calling alone, I vehemently protest that so narrow a view of the case evinces an utter forgetfulness of the duties of every Christian man. Let me remind such persons that *man does not live by bread alone, but by every word proceeding out of the mouth of God*; that therefore, every dormant faculty by which man may be weaned and diverted from mere things of sense,—whether it be the power of

contemplation, to raise his thoughts above the transient follies of the hour; *imagination* to realize glories denied to mortal eye; or *sensibility* and *taste* for nature's beauty: each and all of these talents it is our duty to improve, or we shall be but *unprofitable servants* of Him who gave them.

Religion, I may be told, does not prescribe Latin or Greek; neither, I must reply, does it prescribe writing and arithmetic; but it does command us to *improve the talents committed* to our care. And what are the chief of our talents? unquestionably talents not of *money*, but of *mind*. Money is but the counter and representative of labour,—the mere sign and pledge of power of mind and power of body. Shall we, then, say we are responsible for this *sign*, and not for the *blessing itself*? It were superfluous to argue that our duty requires we should *improve all* our talents, and *all* our powers of mind alike. Little as we can know of the counsels of the Most High; of the sphere of usefulness He has designed for us, or of the capacities which He has intended we should cultivate for his secret purposes; surely it were presumption to exercise a cold and calculating choice regarding these intellectual blessings, and to draw forth some and neglect others. And if so, what shall we say of those who deliberately make choice of the least worthy faculties—faculties which we share almost in common with the very brutes that perish, providing for the mere wants of the body, the means

of life, forsooth,—utterly indifferent whether we become qualified for its end and object :

Et propter vitam vivendi perdere causam !

Far be it from me to hint that any man who prefers commercial education and the mere means of an honest livelihood, is actually aware of all the sacrifice of higher interests which his choice endangers. Many a man says that a taste for literature may interfere with business, perfectly unconscious that, by neglecting its culture, he effectually destroys a powerful corrective to those evil influences by which a life of business is beset. But the more insidious is the error, the more requisite to expose it in all its consequences ; and, dreadful to relate, that close reckoning with a view to money-making, and that habit of valuing studies by their apparent utility, which is inseparable from commercial education, and the chief habits which it forms,—these are not only the very qualities which require least culture, but those which, of all others, require some check or counterpoise, and are most dangerous if cultivated alone.

Allow me to explain the principles on which I am reasoning, by a simple illustration :

Supposing you were entrusted with a telescope, and found that in proportion as it was drawn out to a certain focus, lens gave aid to lens, and discovered beauties of the earth and heavens unknown to

mere mortal sight ; supposing, thus informed of its use, you were commanded to look out for the rocks and shoals of a dangerous sea, could you doubt that if it were your duty to use this wondrous instrument at all, it were also your duty to bring it, draw it out to its proper state, and not to plead you saw so far and knew not the use of looking further? Just such an instrument is the human mind,—such the aid each faculty reflects upon the other, and such their capacity of increase ; and when we embark on the ocean of life, beset with perils remote as well as near, all of them requiring resources as various as themselves, shall we literally prefer darkness to light by stunting our faculties in their very growth, and destroying inestimable blessings for ever, because we have not the soul to enjoy them at the present moment ?

We are to walk by faith and not by sight, and not to make our duties as limited as our views. The most important of all rules of conduct is to *seek first righteousness, and all other things shall be added* ; that is, aim at your duty, and you will find your happiness ; seek your Master's pleasure, and you will best consult your own. Worldly interest lies in the path of Heavenly duties, and not least in regard to the duty of education ; for the culture of our faculties, and improvement of all our talents, is the positive duty of all who are blessed with the means of doing so ; and, as such, it is a performance which we cannot neglect without some

certain though secret prejudice to our well-being in this present life, as well as in the life to come. The interests both of time and eternity require that we should *educe* these powers with which we have been mercifully endowed. Man shall live by labour; and it is part of the Divine economy to leave some portion of its work undone, to stimulate and exercise the industry of man; to give us in all things rather *means* than *ends*—causes powers and materials, requiring labour to become effect: so our faculties themselves demand care and culture; and none know the blessings of them like those who can trace their efficiency rather to patient industry than nature's gift. Dreadful presumption is it to say of the mind of any human being, that we care only to draw it forth so far and no farther. A gentleman, forsooth, requires all his faculties, but the man of commerce only part! "a head for figures is all we want!" Is it not a soul-polluting thought to conceive that a man's preparation for a sphere of duty and temptation should be *reading, writing, and arithmetic*! What else, I would ask, is this, than to train an immortal being for this visible, finite and shifting scene alone; to draw forth only the perishable part, and stint the eternal; to rivet his thoughts to earth, and make them *cleave unto the dust*; by cutting off every influence and association of things in unison with another and a better world. Thus, Taste to appreciate the beauties of nature or of art—Imagination to extend the sphere

of thought beyond the bounds of visible creation—
LEARNING to hold converse with the mighty spirits
of ages past—a **MEDITATIVE MIND** to which “the
heavens declare the glory of God, and the firma-
ment showeth his handy work,” by which a new
avenue to the heart is opened, a new chord attuned
to heavenly aspirations, by which

————— “Our life exempt from public haunt
Finds tongues in trees, books in the running stream,
Sermons in stones, and good in everything;”

—all these things are deemed not useful to the man
of business! What! can we discern no connection be-
tween these habits and **HUMILITY** of mind, **CONTENT-**
MENT, **PATIENCE**, and other virtues religion would in-
spire? I will not offend you by saying, Would you
arm your sons with integrity, love of truth, gener-
osity?—Would you have him beware of covetous-
ness, of hasting to be rich, and mistaking desperate
speculation for fair commerce? if so, do not put
the ledger into the school-boy’s satchel,

“Lest he surcease to honour his own truth,
And teach his soul a most inherent baseness:”

in other words, embrace every possible opportunity
of liberal education.

Now what is comprised under the term, “com-
mercial,” you will understand, corresponds not at
all with *liberal* education; for the object of a liberal
education is to draw forth all the faculties equally,
without reference to results, and to give the free
enjoyment of all those purer pleasures—of all those

antidotes and correctives of evil, which a cultivated mind is mercifully calculated to supply. But *commercial*, or *useful*—*immediately* and *apparently useful*—education, is essentially illiberal in itself. By *useful*—too many comprehend *useful for money-making*; they calculate

——“The worth of anything
At just as much as it will bring.”

—they estimate the cleverness of Cocker at a higher value than the genius of Newton. They hold arithmetic *useful*, because it leads to riches; writing, *useful*, because indispensable for a salary as a clerk; chemistry, and other branches of natural philosophy, *useful*, because connected with domestic economy, patents, or lucrative inventions,—classics or pure mathematics, therefore, are not *useful*, except for a schoolmaster; in short, no calculation is *useful* which does not end in pounds, shillings and pence!—the untold treasures of the mind they care not to draw forth, because they cannot coin them! Really this is no exaggeration: like other errors, it does not look well in “express words;”^{*} still it is only a simple statement of the narrow and infatuated demand which the proposed system is designed to supply. The truth is too painful to contemplate; but all evils must be probed and laid open before they can be remedied. Would that men would reflect, that when God has marked out one way it is worse than foolishness for man to seek

* King John.

another. We know not the extent of the evil: our mental and our moral natures are very closely allied; if we neglect the head we unguard the heart, and tempt Satan to tempt us. Once sacrifice mind to money, and you may find that morals—that simple truth and honesty are drawn into the greedy gulf. I say of money, as Aristotle said of pleasure in general, you must send it quite out of sight if you would exercise an unbiassed judgment in a matter of duty. If every blessing and privilege is tried by its weight in gold, honesty will soon creep into the same scale too. And this leads me more particularly to remark,

IV. Fourthly,—That *Classical Education is useful in an enlarged sense, because it is better calculated to obviate the temptations incidental to a life of Commerce.*

Dr. Johnson remarked of the merchants of his day, that it was delightful to witness the liberal manner in which they would part with their wealth; whereas, said he, most country gentlemen feel much discomposed at having to disburse ten pounds unexpectedly. Now, as I am very willing to allow that this may be said with equal truth at the present day, I shall not be supposed to speak disrespectfully of those engaged in the pursuits of commerce; still, with all classes there must be room for improvement; and, unhappily, with all classes, covetousness and love of money, which “*is the root of all evil,*” is the besetting sin at the present day:

and though I do not say that merchants yield more than others to these temptations, it is but too evident they are more exposed to them,—for their duties are more mechanical than those of professional men, less interesting of their own nature, and less likely to be pursued for their own sake; besides, their performance is not attended with the same salutary influences.

For instance, the physician will attend many a patient for the love of science and the pleasure of alleviating the sufferings of his fellow-creatures. The lawyer will also continue from motives of charity what he has first commenced from motives of interest. Thus opportunities suggest charitable *actions*; and charitable actions prompt and confirm charitable *feelings*, and form *charitable habits*. But the same occasions of deeds “which bless him who gives and him who receives,” are not so frequent in commercial life. Money must enter, not entirely, of course, but, to a greater extent, into the motives, the thoughts, and feelings of the merchant, because his success in his business is measured by his gains alone. And further, the physician’s heart is touched and chastened with many a scene of mortal misery; the lawyer will also daily read an improving lesson and awful warning in the distresses of his clients; whereas the merchant, however generous be his nature, has not the same calls upon his sympathies: his business confines his mind more immediately to himself and his own peculiar interests; he is apt

to be led on day after day and week after week, in one giddy whirl of exciting enterprise ; his duties and responsibilities, magnified through the delusive medium of hopes and fears, tend insensibly to draw aside the many currents of generous feeling into one main channel of private interest.

But here I am fearful of being misunderstood. Every other man has his temptations as well as the man of business. The abundance of warnings and opportunities which surround the minister of the gospel are calculated to harden the heart as much, and perhaps more than a sphere wholly destitute of warning and incentive to serious thought. All I contend is, not that commercial temptations are of greater extent, but only that they are of a peculiar kind ; and therefore should be met by a suitable antidote or corrective. The late very thoughtful and amiable Dr. Arnold once complained that the daily routine of his tutorial and clerical occupations had sometimes kept his mind in such a whirl for days together, that he found himself living unconscious of any more religious contemplation than if he were not a Christian man at all,

If, then, the tendency of the soul *to cleave unto the dust*—if the difficulty of shaking off daily cares with the daily task ; worldly thoughts with worldly duties, and living some portion of each day for better things—if this is the common snare even of the minister of the gospel, in spite of the frequency of his solemn ministrations, how much must this

be felt by the man of business amidst the stirring excitement of ships sinking, debtors failing, trade decreasing, or credit lost!

Nor is this the only form in which commercial temptations present themselves. The line which separates prudent and legitimate commerce from speculation, even when it is discernible, is too often overstepped, endangering the ruin both of body and soul; for the path of error is, as usual, gently sloped and nicely graduated. From industry in business the first excess leads to covetousness; and hasting to be rich suggests bolder speculation at the beginning, and desperate gambling at the end, till the man is blinded by gain, and, not knowing that he is ruining himself, is equally unconscious that he is ruining his neighbour; and last of all, fair name and fortune are for ever gone.

And, what is the remedy or safeguard I propose for a youth doomed to encounter these peculiar kinds of temptations?

Divert his thoughts with other and nobler subjects of contemplation—give him all the resources and superior taste of a cultivated mind—teach him that commerce is a sphere of useful duty—of the exercise of a sound understanding—a clear, cool, and discriminating judgment—and that his education is to prepare him to acquit himself not only profitably but honourably in his station of life. Teach him to aspire to be known for his punctuality, integrity, and truth; that his word

should command credit, and his opinion confidence—teach him to hold money in its proper place, and to value it most *then*, when every guinea stands for a golden medal in the school of industry; and, if you would effectually teach him that money is not the first thing in life, give him the blessings of all the discipline you can possibly afford, under the well-approved classical system—for thus alone, you will draw forth such latent powers as can form a counterpoise to the inherent selfishness of the human heart. And here once more I must maintain, that the commercial or “useful knowledge” system is the most mistaken and dangerous we can adopt. The notion of “usefulness” for a definite purpose destroys the essence of education; for, instead of *drawing forth* and expanding the powers, it confines them to a narrow and inferior class of objects: it forms a taste not for mind but matter,—for wealth instead of worth; and teaches, as Horace says, “*virtus post nummos*,” that money makes the man. In short, like Midas, it starves the generous cravings of the heart by turning all that should nourish it to gold.

We must always bear in mind, it is the *motive* which sanctifies the *act*. It is the generous character of the pursuit which ennobles the mind. A sense of duty touches a very different chord in the heart from a love of gain. The dealer or collector may buy and sell the finest creations of the painter or the sculptor for years, without deriving the re-

finement and elegance of those who are attracted by a pure admiration of their beauty. So, also, five or six years of encouragement so to study as to become good and wise, will form a far more generous nature than will be the growth of any limited desire of mere worldly interest.

In a word, the idea of dispensing with classical—with the only true and safe education for commercial life; I trust these considerations will show, is attended with danger, *moral* and *spiritual*, too awful to be conceived. Indeed I might add, with *pecuniary* danger too; for these are not the days in which it can be deemed otherwise than “*useful*” for commercial prosperity, to form a youth to refinement and gentle manners. And where shall we seek this refinement and gentle manners, but from a course of study and discipline which humbles the mind and chastens the judgment; which softens the heart; which teaches youth his proper level and bids him during the years of his childhood to aspire not to *wealth* but *worth*, and improve not his prospects but himself.

Lastly,—*A classical education is consistent with an enlarged utility, because it contributes to the enjoyment as well as the acquisition of wealth, and because it renders the pursuit of it honourable by suggesting the noble purposes which it is ordained to promote, and the responsibilities which it must ever involve.*

This point may be illustrated by some interesting anecdotes :

Many here present must be familiar with the works of William Roscoe, author of the "Lives of Leo X. and Lorenzo de Medici." Roscoe was the son of a publican and market-gardener, born at Liverpool, in the year 1753. He was first apprenticed to a bookseller, then articled to an attorney. His literary taste and accomplishments caused him, by the age of thirty, to be known to some of the first literary men of his day, and to be made an honorary member of the Literary and Philosophical Society of Manchester.

But the example of Roscoe, as well as others, shows that literary taste is by no means incompatible with enlarged usefulness or business habits. Little as his friends could foresee the use of the learning the youthful Roscoe was acquiring, it was ordained that it should be brought to bear on a purpose no less useful than the emancipation of the negroes in the West Indies. "Argument, invective, sarcasm, ridicule, facts piled on facts and rendered pointed by a vigorous style;" every weapon, in fact, which a well-stored mind and powerful understanding could supply, was aimed against those who upheld this inhuman traffic, first in a poem, and afterwards in other writings on "the wrongs of Africa." At a later period he had the honour of representing in Parliament his native town of Liverpool; and on the debate upon the Abolition of the Slave Trade, Roscoe was allowed, both by Mr. Whitbread and Mr. Wilberforce, to have done good service to the

cause of humanity. The example of this distinguished man will appear singularly appropriate to our present question when I add that his powers were also severely tried in the management of a Liverpool bank, of which he was principal director. "There," says his biographer, "Roscoe's devotion of mind and the ingenuity of his financial arrangements, were for four years exerted in a way surprising to all men, to retrieve the fortunes of an embarrassed and failing establishment; and though he was finally involved in the ruin of it and was compelled to part even with his library, and soon after was visited by great domestic affliction, and at the decline of his life lost even the use of his limbs by paralysis, still, as his mind was spared, the leading characteristic and never-failing resource of William Roscoe defied the most trying shocks of adversity even to the last."

I have another awfully-impressive history to relate to you of a gentleman but a short time since removed from among us.

About six years ago there returned from one of the largest mercantile houses in China, a gentleman who was mentioned in this country as the first merchant in the world. He was a man of vigorous and cultivated understanding, commanding person, not much beyond the prime of life, apparently of a sound constitution, and possessed of—I am afraid to say how much—but certainly considerably more than one million sterling. He was a man who

combined great private benevolence with a just and honourable economy; his personal expenses probably rarely equalled one-fiftieth part of his income. He still took an interest in commerce, though he held a seat in Parliament. His reason for so doing, he said, was to be useful, though he did not desire to increase his riches.

Now it was ordained that in this very amiable and much respected person, men should have a notable lesson of the wide difference between the acquirement of wealth and the requisites for enjoyment;—I speak from the testimony of one of his nearest and dearest friends. During the time he was blessed with health, his pleasures were too genuine and innocent for riches to increase them; they consisted principally in three things: in the satisfaction of being useful either by relieving his private friends, or in promoting the welfare of society; in the employment and exercise of a well-disciplined mind in a wide sphere; and, thirdly, in the pursuits of literature. Without his intellectual resources, as exhibited in these three forms, wealth would have had no more power to increase the enjoyment of this merchant than colours to please the blind or music to charm the deaf. The proof of this, when his health failed him, was rendered plainer still. About three years after his return to England, as he was on a journey for charitable purposes, he received an injury in the side, which terminated in an illness of a most painful kind. For fifteen

months did he endure the most dreadful form of tumour, the agony of which was so great and unintermitting, that his medical attendants could hardly endure to visit him; still, such was his fortitude, that one of his friends told me he received him with composure and apparent cheerfulness, though the drops upon his brow, and his vainly trying to find rest on every piece of furniture around him, betrayed too plainly what he was suffering. Here, then, was an instance of a man who after commanding the services of all the physicians in London, and filling his rooms with every variety of chair, couch, or mechanical contrivance, patiently acknowledged the inability of all his wealth to purchase one moment's ease from pain. Laudanum could alone procure him even the semblance of sleep. The greater part of every night the veriest beggar, who slept at his door, would have shuddered at the lesson had he looked through the rich man's blinds; for there he might have seen him, hour after hour, standing to ease his agonies, with a book in his hand, and leaning against a table by the side of the bed on which he wished, yet feared, to lay his aching limbs.

But why do I relate this painful history?—certainly not to argue that wealth is altogether useless, still less that what is capable of being a blessing ceases to deserve the name, because it may be abused and become a curse. No, I would only impress, that riches are a blessing which depend upon the

qualifications of the possessor ; that, except to the poorest of the community, they are neither meat, drink, medicine, ease, or entertainment ; that wealth is a blessing indeed to men of mind and moral worth, but to men of pleasure and dissipation, to all whose worldly and animal nature predominates over the intellectual and the spiritual, wealth has rarely any tendency to make life's pleasures greater, or life's sorrows less.

Indeed, if wealth ever removes a man endowed with health and strength from one line of usefulness without leading him into another, I appeal to every man of experience to say whether he does not, for the most part, lose his peace of mind, satisfaction, and, (so wonderfully are we made) in many instances, even his bodily health.

I would warn you, my friends, that a vacant mind, or an evil conscience, are equally beyond the reach of wealth ; that its enjoyment depends on *formed habits* and *acquired tastes* ; it depends, therefore, on *discipline and education*. Now, the worth of money is truly

“ Just as much as it will bring.”

Those, therefore, who seek money at the expense of mind, lessen the value of riches as fast as they gain them—just on the principle of men who destroy their appetite by the means they take to load their board. Five thousand pounds will, unquestionably, be worth more, because it will purchase more enjoyment, to an educated man, than twenty

thousand pounds to the uneducated. Many a rich man pursues the same course of life as a coachman, or a gamekeeper, having a mind fitted for a stable, not for a library—to say nothing of those who live in splendid poverty—leading to all effects the life of a poor man in the midst of wealth, not having the spirit to touch the golden hoard. And where is the use of money, if we have neither a mind capable of being amused, nor a heart to be gratified by it? Is it so very difficult to find food and raiment alone?

To show how this bears on the present question—if a classical education forms a taste, and habits to enjoy, as well as power to acquire, it deserves the name of “*useful*” far more than commercial education, which aims at the acquisition alone.

But, what shall I say of the responsibility of wealth? In commercial life the occurrence of a sudden change from comparative poverty to riches is so frequent, that every industrious youth in the city may be cheered with the possibility at least of rising like the far-famed Whittington, “thrice Lord Mayor of London.” And when we see, as in one instance, the son of a miller amassing a larger fortune than was ever known at the bar till the present day; when we see others removed in the space of a few years to the rank of the largest capitalists and a seat in Parliament; surely you will not call that a *useful* or a true commercial education which is

likely to fail a man at the very moment when the prize of industry is within his reach.

Surely few need be informed that accumulated wealth is "hoarded labour;" that to have a hundred thousand pounds in your coffers is the same thing as to have the labour and ingenuity, the heads and hands of thousands of your fellow-creatures at your command, ready at your bidding either to build fantastic villas, manufacture costly baubles, provide the opportunities of riot and licentiousness, or in any other way trifle with God's blessings of health, strength and talent on the one hand, or by a proper disposal to facilitate commerce, to encourage the arts and elegances of life, to endow schools, build churches, or otherwise sow the seeds of charity to be multiplied to thousands of generations yet unborn—none, I trust, need be reminded that such powers of good and evil have awful responsibilities attached. Would any man of business desire to see any but the most cultivated mind in such a position? A large capitalist is virtually a general of a mighty body of his fellow-men. No monarch in the world commands such willing slaves: a single order will cause a church to rise, and a ministry from age to age to diffuse the blessings of the gospel as from a new centre among the most benighted parts of our manufacturing districts: an equal number of strokes of the pen shall cause the same amount of human labour to build, it may be, a yacht to perish in the deep, or any other production by which an awful

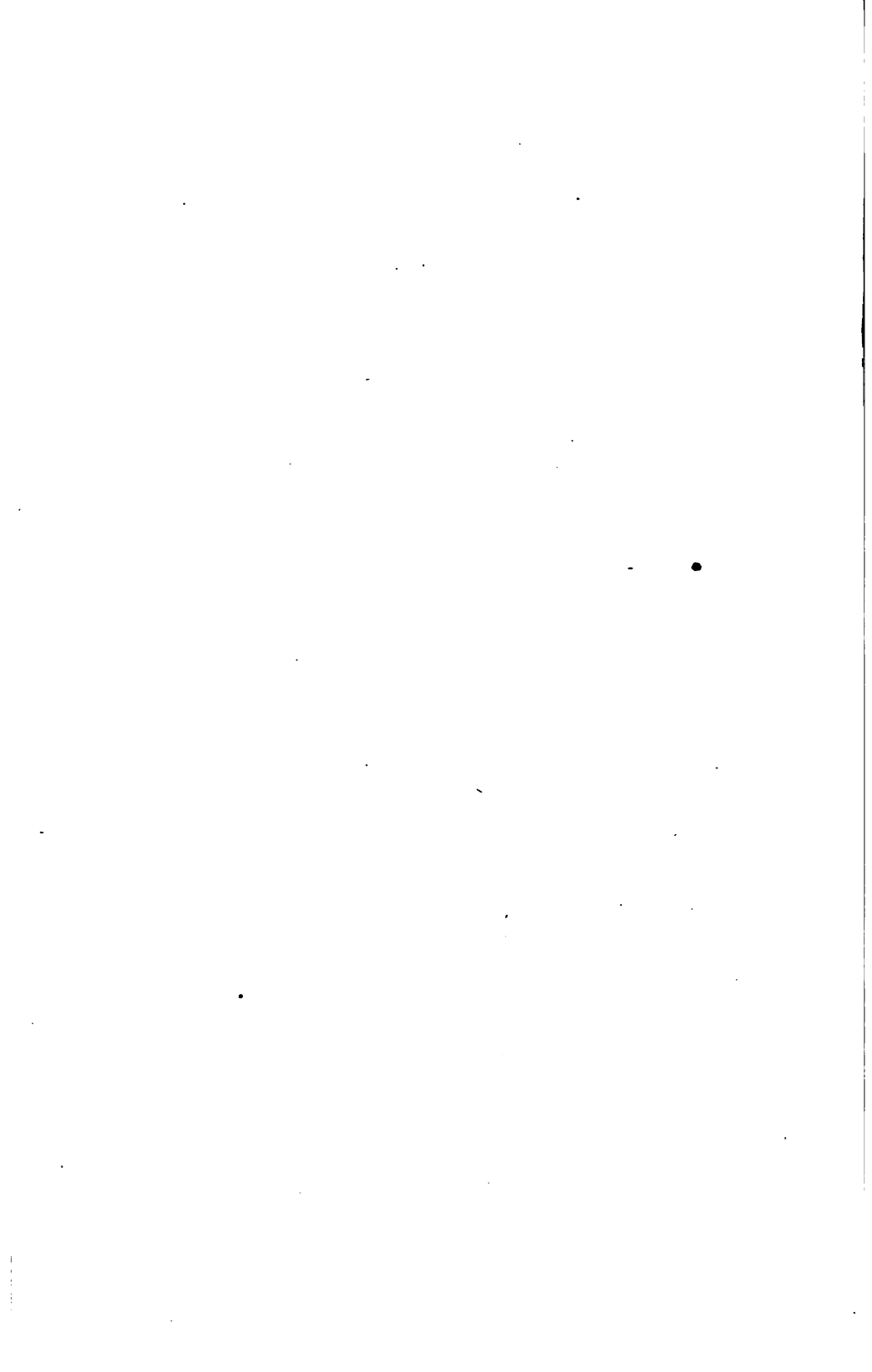
amount of time and talents, of which we must one day give account, shall neither directly nor indirectly bless one single creature.*

Such is the difference between a right and wrong use of riches—such the importance of that education which corrects the taste, enlarges the views, and qualifies youth for the enjoyment and just disposal of that wealth which Providence may enable him to acquire.

The conclusion is, that a classical education is to be preferred under all circumstances and by all classes who can devote their time *even from their ninth to their fourteenth year at school*;—for we showed that it tends to form the mind in the most effectual and comprehensive way, and to fill the mind with the most easily tenable and most generally available matter.

On the principle of *omne tulit punctum qui miscuit utile dulci*, on the grounds both of pleasure and profit, expediency and duty, reason and religion, I claim your assent to a well-conducted system of classical studies.

* N.B. I mean, shall bless no one as its *object*; we may conceive the money converted into labour, and that labour lost; the parties employed in this conversion might have been equally benefited another way.



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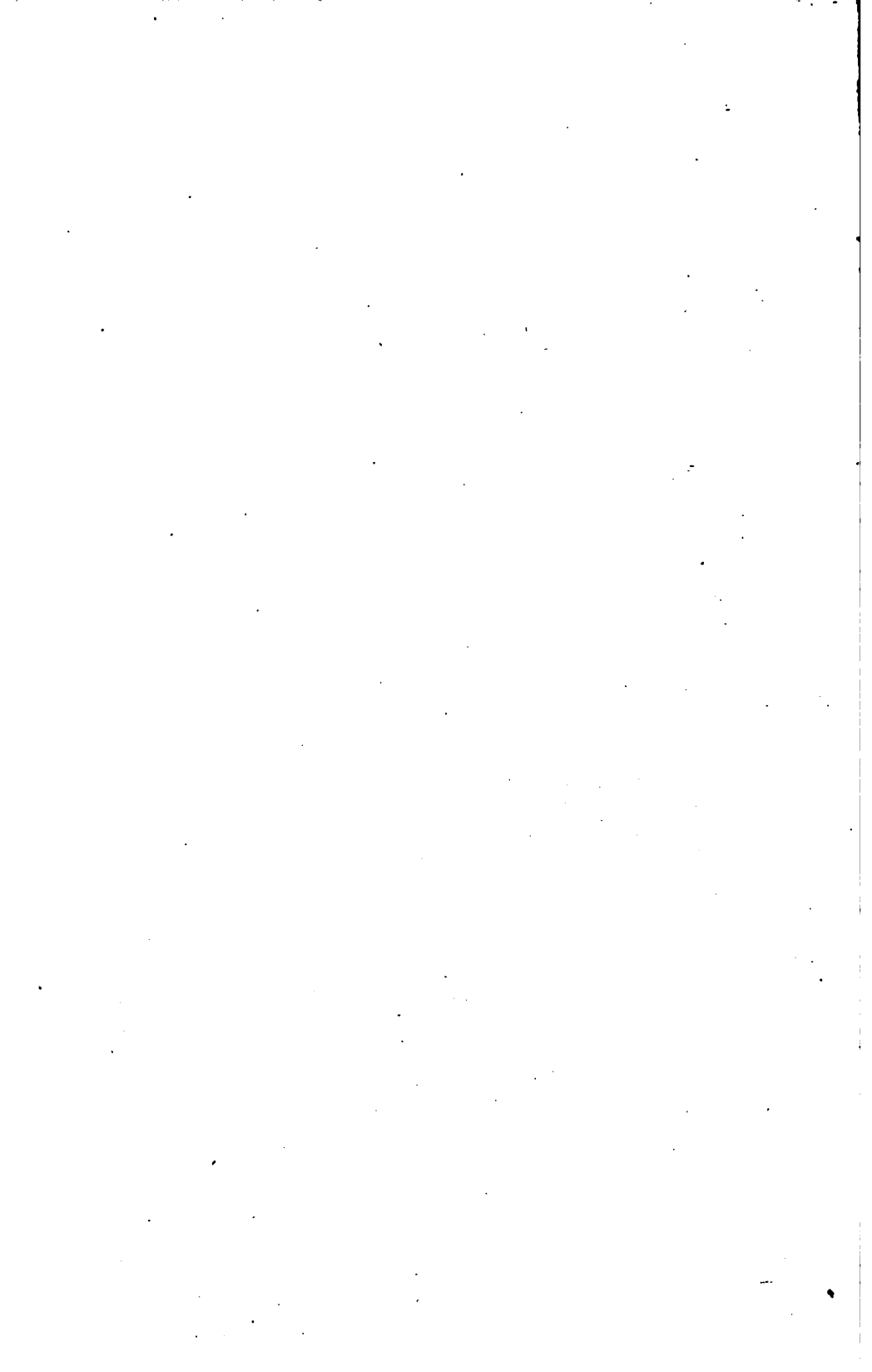
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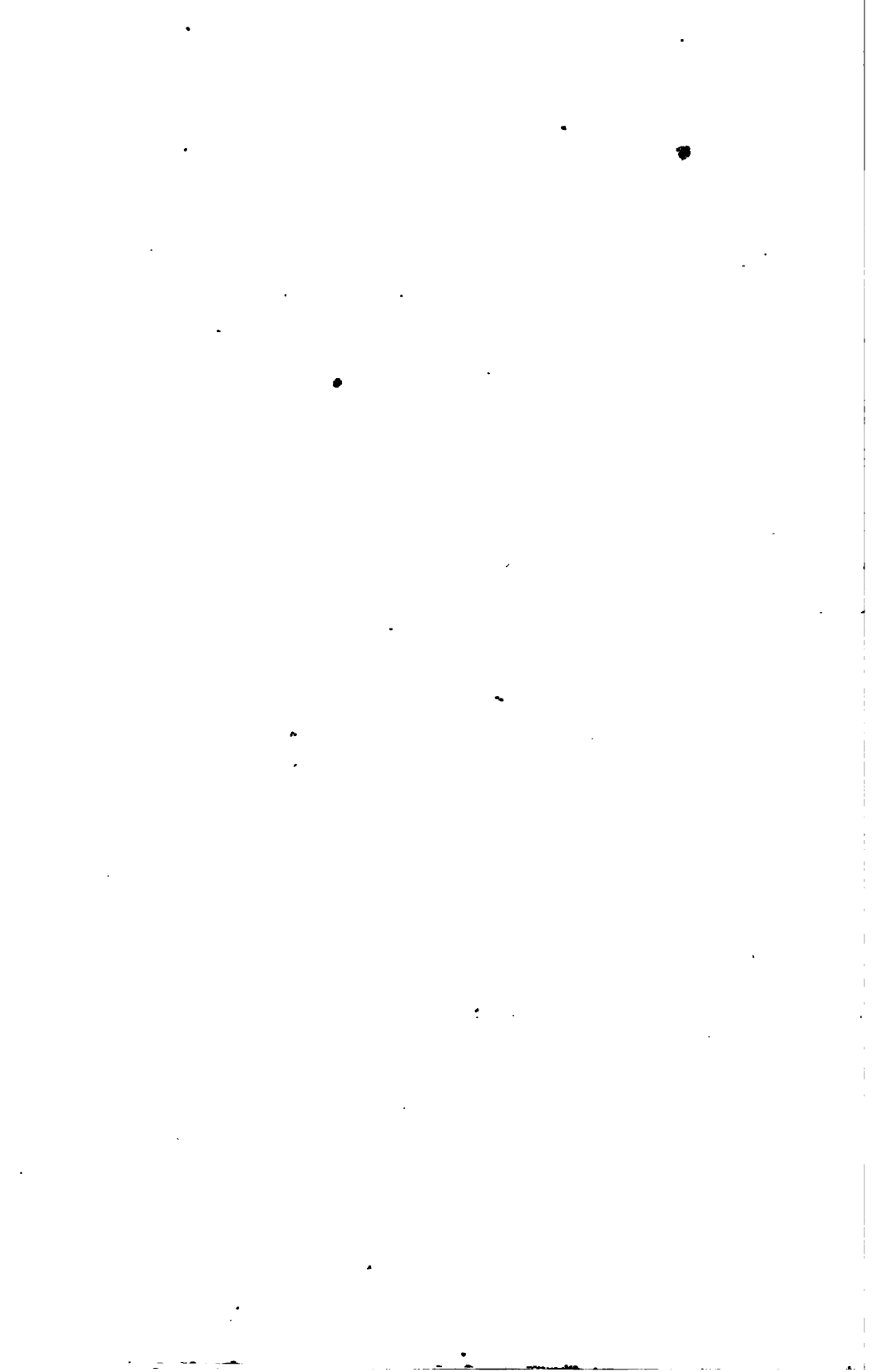
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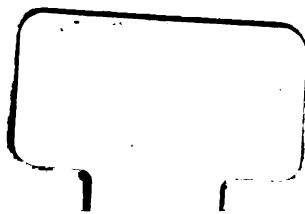


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